ARCHÆOLOGICAL SURVEY OF INDIA.

SOUTH-INDIAN INSCRIPTIONS.

TAMIL INSCRIPTIONS

OF

RAJARAJA, RAJENDRA-CHOLA, AND OTHERS

IN THE

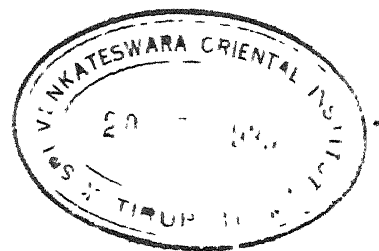
RAJARAJESVARA TEMPLE AT TANJAVUR.

EDITED AND TRANSLATED

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VOLUME II.—PART II.

INSCRIPTIONS ON THE WALLS OF THE ENCLOSURE.

WITH FOUR PLATES

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PART II.

INSCRIPTIONS ON THE WALLS OF THE ENCLOSURE.

No. 24 In the inner gopura, on the left of the entrance.

This inscription is dated in the 29th year of the reign of Kô-Râjakêsarivarman, *alias* Râjarâjadêva, and opens with the same historical passage as Nos. 1 to 3[1] It records two deposits of money, which were made by an officer of king Râjarâjadêva in favour of the chief idol of the Râjarâjêśvara temple, and of the image of Dakshina-Mêru-Vitankar The first deposit was lent to the inhabitants of a *bâzâr* at Tañjâvûr, who had in exchange to supply cardamom seeds and *champaka* buds, and the second deposit to certain villagers, who had to supply *khaskhas* roots. These three kinds of drugs were used for scenting the bathing-water of the two gods.

TEXT.

[1] ஸ்வஸ்தி ஸ்ரீ ||— திருமகள பொலபபெருநிலசசெலவி[யுநத]னகெ[க] உரிமை [பூ]-
ணடமை மனககொளககாந்தளூாசசாலை கலம[று]ததருளி வெஙகைநாடுஙகங-

[2.] கபாடியுநதடியபாடியுநநுளம[ப]பா[டி]யுஙகுடமலைநாடுஙகொலலமு[ங]கலிஙகமு[ம எ-
ண]டி[சை] [புக]ழ [தர ஈ]ழமணடலமும ரடடபாடி எழரையிலககமுந்திணடி-
றல வெனறி-

[3.] ததணடாற்கொணட தனனெ[ழி]ல வளருழியுளெலலாயாணடுநதொழுதக [விள]ங-
கும யாணடெ செ[ழி]யரை[த]தெசு கொள ஸ்ரீகொராஜகெஸ[ரிவன்ம]ரான
ஸ்ரீ[ராஜராஜதெவ]-

[4.] ற[கு யா]ணடு இருபததொன்[ப]தாவது உடையார் ஸ்ரீராஜராஜதெவா சிறுத-
னததுபபணிமகன அருமொழிதெவவளநாடடுபபுலியூாநாடடு முருகநலலூருடையா-

[5.] [ன கா]டன கணவதி உடையாா ஸ்ரீராஜராஜீஸ்வரமுடையாா ஆ[டி]யருளுநதிரு-
மஞசனநீரிலுநதண்ணீா மிதிலுமிட பெருஞசெண்பகமொட்டுககும எ[ல]வரிசிககு-

[6] ம இலாமச்சததுக்கும உக்ஷிணமேருவிடஙகா ஆடியருளு[ந்தி]ருமஞ்சனநீரிலுந்தண-
ணீா மிதிலும இட இலாமசச[த]துக்கும வெணடுநிவநததுககு[ப]-

[7] பொலிசையூடடுககு யாணடு இருபததொனபதாவ[து] வ[ரை] வைதத காசும
இககாசு உடையாா [ஸ்ரீரா]ஜராஜீஸ்வாததுஇனி[லெ]தமுநதருளி இருநத
வாாஙலூா-

[8.] மிசகு முலஸூதாஜாகிய வணெஸ்வரதெவா பக்கல காசு கொண்டு பொலிசை
செகுத்து இ[வ]ன வைதத நிவநதஞசெலுதது[வத]ாக்கொ[ண]ட ஊரும அ[ங]-

[9.] காடியுஙகலவில வெட்டின [க*] உடையாா ஸ்ரீ[ரா]ா[ஜ]ரா[ஜீஸ்வ]ரமுடையாா
ஆடியருளுநதிரு[ம]ஞசனநீரிலுநதணணீர் மிதி[லும] மூன்று ஸ[நதிககுமிட] நிச[த]-

[10.] ம எலவரி[சி] ஆழா[க்]காக ஓராடடைககு எலவ[ரி]சி ஐஙகுறுணி ஐஞஞாழியும்
[|*] ஸஙகிரமம ஒனறுககு ஆடியருளுந்திருமஞ்சன[நீ]ரிலுந்தணணீா மிதிலு[ம]

[11] இட எலவரிசி ஆழாககாக ஸஙகிரமம பனனிரணடு[க]கு எலவரிசி [நா]ழி[யு]-
ரியும [|*] திருச்சதையத்திருநாள ஒனறுககு ஆடியருளுந்திருமஞசனநீரிலுந-
தணணீா மிதி-

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[1] In this passage Nos 24 and 26 have two various readings, *தடியபாடி* and *ரட்டபாடி*, while Nos 1 to 6 read *தடிகைபாடி* and *இரடடபாடி*

[12.] ளும இட எலவரிசி ஆழாககாகததிருசசதையததிருநாள பனனி[ர]ணடுககு [எல-
வ]ரிசி நா[ழியுரி]யும [|*] ஆக ஓராடடைககு ராஜகெஸரியொடொககு[ம]
ஆடவலலானெனனும

[13.] மரககாலால எலவரிசி தூணிபபதககு [|*] இவை காசு ஒனறுககு குறுணி
[நானு]ழிய[ாக வ]நத காசு நாலும [|*] உடையார ஸ்ரீராஜராஜீஸ்வரமுடை-
யார ஆடிய[ரு]ளுநதிருமஞசனநீரிலுநதண-

[14.] [ணீ]ர மிதிலும மூனறு ஸநிககும இட நிசதம பெருஞ்செண்ப[க]மொ[ா]டடு
ஆழா[கக]ா[க] ஓராடடைககுபபெரு[ஞ]செணபகமொடடு ஐஙகுறுணி ஐஞு[ா]-
ழியும [|*] ஸ[ங]கிரமம ஒனறு-

[15.] க்கு ஆடியருளுந்திருமஞசனநீரிலுநதணணீர மிதிலும இ[ட பெருஞசெ]ண[பக-
மொ]டடு ஆ[ழ]ாககாக ஸ[ங]கிரமம பனனி[ர]ணடு[க]கு பெருஞசெ[ணப]க-
மொ[ா]ட்டு நாழி உரியுநதிருசச-

[16.] தையததிருநாள ஒனறுககு ஆ[டிய]ருளுநதிருமஞசனநீரி[லுந]தண[ணீ]ர [மிதி]லும
இடபபெருஞ்செணபகமொட்டு ஆழாககாக திருசசதையததிருநாள பனனிரண-
டுககு பெ-

[17.] ருஞசெணபகமொடடு நாழியுரியு[ம] [|*] ஆ[க] ராஜகெஸ[ரிமொ]யாடொக[கும
ஆ]டவ[ல]லானெனனும மரககால[ால] பெருஞசெணப[க]மொடடுததூணிபப[த]-
ககு [|*] இவை காசு ஒனறுககுப-

[18.] பதககாக வநத காசு மூனறும் [|*] ஆக ஓராடடைககு பொலிசைகக[ாசு எ]-
ழுககு ஆடடை வடடங[க]ாசின வாய அரைகக[ா]ற்காசு பொலிசை செ[க]ா-
ணடு ஆடடா[ண]டு தொறு[ம] எலவரிசியும பெ-

[19.] ருஞசெண்பகமொட்டுஞ்சநதிரா[தித]தவற[பொ]லிசைககாசு கொ[ணடு செ]சலு[த]து-
வதறகு வைத்த காசு ஐமபத்தாறு [|*] [இக்க]ாசு தஞ்சாவூரககூறறததுத[த]-
ஞ்சாவூரபபுறமபடித்திரிபுவன-

[20.] மாதெவிபபெரஙகாடிபபெருநகரத[த]ார உடை[ட]யார ஸ்ரீராஜராஜதெ[ேவாககு] ய[ா-
ண]டு இருபததொனபதாவது மு[த]ல் பொ[ா]லிசைககாசு எழுககும எலவரி-
சியு[ம] பெருஞசெண[பக]மொட்டும ஆட்-

[21.] டாண்டு தொறுஞசநதிராதித[வத்] இவன வைதத நிவநதஞசெலுத[துவ]தா-
[கக்]கொனட[1] காசு ஐம்ப[த]தாறு | [உ*] உடையார ஸ்ரீராஜராஜீஸ்வரமு-
டையார ஆடியருளுநதிருமஞ்சனநீரிலுநதண-

[22.] ணீர மிதிலும் மூனறு சநதி[ககுமி]ட [நி]சதம இலாமசசம அ[று]பல[ம]ாக
ஓரா[ட்டை]ககு வ[ந]த இ[லாமசசம] இரணடாயிரதது ஒருநூற[று] அ[று]-
பதின பலமும [|*] உதக்ஷி-

[23.] ணமெ ரொ-விடஙகா ஆடியருளுநதிருமஞ்சனநீரிலுநத[ண]ணீர மிதிலும இட [நி]ச-
தம இலா[ம]சசஙகைசாக ஓராடடைககு வநத [இ]லாமசசநதொணணூறறுப-

[24.] பலமும் [|*] உடையார ஸ்ரீராஜராஜீஸ்வரமுடையாருநதக்ஷிணமெரொ-விடஙகரும ஸ௦-
க்ரா[நதி]கானறு [ஆ]டியருளுநதிருமஞசனநீரிலுநதணணீர மிதிலும் இட ஸ-

[25.] ஙகிரமம ஒனறுககு [இ]லாமசசம ஒருபலவரை[யா]க ஸங[கி]ரம[ம] பனனிரண-
டுக்கு இலாமசசம பதினெணபலமும [|*] ஆக ஓராட்டைககு இலாமசசம
இர-

[26.] ணடாயிரத்து இருநூறறு அறுபதது எணபலததுககுககா[சு] ஒனறுககு இலாமசசம
அறுநூறறு ஐ[ம]பலமாககாசு மூனறெ முககாலுககு வநத

[27.] இலாமசசம இரணடாயிரதது இருநூறறு அறுபதது எணப[லனெ] முககைசுககு
ஆட்டை வடடங்காசு ஒனறுககு திஙகள அரைககாலககபபலிசையாககாசு
முபபது-

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[1] Read கொணட

[28.] ககு வநத அககம நாறபதது ஐஞசு [*] இவை காசு ஒன்றுககு [அ]ககம பனனிரணடாக்கி வநத பொலிசைககாசு மூனறெ முக[க]ாலுககு வைதத கா[சு] முபபது [*] இககாசு வடகரை-

[29.] ராஜெநதிரசிஙகவளநா[ட]டு மிறை[ற]ககூறற[த]து [ஸ்ரீ]ஹெஜெ[யழ] இரா]ம[ஞா வல-லெய]ரா உ[டை]யாா ஸ்ரீராஜராஜ[தெ]வாககு யாணடு இருபததொனப[தாவது முத]ல

[30.] பொலிசைககாசு மூனறெ முகக[ா]லுககு இலாமசசம ஆட்டாணடு தெ[ா]றுஞசந-திராதிததவதி[1] இவன வைதத நிவநதஞசெலுததுவதாககொணட காசு முப-பது [௩*]

TRANSLATION.

1. Hail! Prosperity! In the twenty-ninth year (*of the reign*) of Śrî-Kô-Râjakêsari-varman, *alias* Śrî-Râjarâjadêva, who,—while (*his*) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (*in*) the hall (*at*) Kândalûr, he conquered by his army, which was victorious in great battles, Vêngai-nâdu, Ganga-pâdi, Tadiya-pâdi, Nulamba-pâḍi, Kudamalai-nâdu, Kollam, Kaliṅgam, Îra-mandalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lakshas* of Ratta-pâdi,—deprived the Śeriyas of their splendour, while (*he*) was resplendent (*to such a degree*) that (*he*) was worthy to be worshipped everywhere;—there was engraved on stone (1) the money, which [Kâ]daṉ Kanavadi (*i.e.*, Ganapati), a native of Muruganallûr in Puliyûr-nâdu, (*a subdivision*) of Arumoridêva-vala-nâdu, (*and*) a servant (*panimagaṉ*) of the minor treasure (*śiṟudaṉam*)[2] of the lord Śrî-Râjarâjadêva, had deposited until the twenty-ninth year (*of the king's reign*), to be put out to interest for (*defraying*) the expense required for big *champaka* buds (*peruñ-śenpaga-mottu*), cardamom seeds (*êlavariśi*) and *khaskhas* (*roots*),[3] to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrî-Râjarâjêśvara (*temple*), and for *khaskhas* (*roots*), to be thrown into the bathing-water and on the surface of the fresh water (*of the image*) of Dakshina-Mêru-Vitankar, and (2) the village and the market, which had received this money from Chandêśvaradêva,—who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (*the temple of*) the lord Śrî-Râjarâjêśvara,—in order to defray the expense, for which he had made the deposits, by using[4] the interest.

2. Five *kuṟuni* and five *nâri* of cardamom seeds (*are required*) per year, *viz.*, (*one*) *ârâkku* of cardamom seeds per day, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrî-Râjarâjêśvara (*temple*) at the three times (*of the day*); (*one*) *nâri* and (*one*) *uri* of cardamom seeds at the twelve *saṁkramas*,[5] *viz.*, (*one*) *ârâkku* of cardamom seeds, to be thrown into the bathing-water and on the surface of the fresh water at each *saṁkrama*; and (*one*) *nâri* and (*one*) *uri* of cardamom seeds on the twelve sacred days of *Tiru-Śadaiyam*,[6] *viz.*, (*one*) *ârâkku* of cardamom seeds, to be thrown into the bathing-water and on the surface of the fresh water on each of the sacred days of *Tiru-Śadaiyam*,—altogether, (*one*)

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[1] Read சநதிரா

[2] Compare page 95, note 2.

[3] இலாமச்சம (Sanskrit *lâmajjaka*) is the fragrant root of the grass *Andropogon muricatus*, which is known to Anglo-Indians under its Hindûstânî name *khaskhas*; see Yule and Burnell's *Hobson-Jobson*, s.v. *Cuscuss*.

[4] According to the Tamil dictionaries, செகு means 'to kill, to destroy' The meaning assigned to it in the translation is conjectural.

[5] संक्रम or सङ्क्रान्ति is the day on which the sun passes from one sign of the zodiac into another.

[6] This is the Sanskrit *Śatabhishaj*, the name of the 24th *nakshatra*

tûni and (*one*) *padakku* of cardamom seeds per year, (*measured*) by the *marakkâl* called (*after*) Âdavallâṉ, which is equal to a *râjakêsari*. At the rate of (*one*) *kuṟuni* and four *nâri* for each *kâśu*, this comes to four *kâśu*. Five *kuṟuni* and five *nâri* of big *champaka* buds (*are required*) per year, *viz.*, (*one*) *ârâkku* of big *champaka* buds per day, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrî-Râjarâjêśvara (*temple*) at the three times (*of the day*); (*one*) *nâri* and (*one*) *uri* of big *champaka* buds at the twelve *saṁkramas*, *viz.*, (*one*) *ârâkku* of big *champaka* buds, to be thrown into the bathing-water and on the surface of the fresh water at each *saṁkrama*; and (*one*) *nâri* and (*one*) *uri* of big *champaka* buds on the twelve sacred days of *Tiru-Śadaiyam*, *viz.*, (*one*) *ârâkku* of big *champaka* buds, to be thrown into the bathing-water and on the surface of the fresh water on each of the sacred days of *Tiru-Śadaiyam*,—altogether, (*one*) *tûni* and (*one*) *padakku* of big *champaka* buds, (*measured*) by the *marakkâl* called (*after*) Âdavallâṉ, which is equal to a *râjakêsari*. At the rate of (*one*) *padakku* for each *kâśu*, this comes to three *kâśu*. Altogether, an interest of seven *kâśu* (*is required*) per year.[1] In order to realize (*these*), fifty-six *kâśu* were deposited (*under the condition*) that, from the interest (*which amounts to*) one eighth *kâśu* per year for each *kâśu*, cardamom seeds and big *champaka* buds should be supplied every year, as long as the moon and the sun endure. The great citizens of the great market (*pêr-aṅgâḍi*) (*called after*) Tribhuvanamahâdêvî within the limits[2] of Tañjâvûr, (*a city*) in Tañjâvûr-kûṟṟam, have received these fifty-six *kâśu*, in order to defray every year from the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva, as long as the moon and the sun endure, the expense (*for*) cardamom seeds and big *champaka* buds, for which he had made the deposit, from the interest (*which amounts to*) seven *kâśu*.

3. Two thousand one hundred and sixty *palam* of *khaskhas* (*roots*) are required per year, *viz.*, six *palam* of *khaskhas* (*roots*) per day, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrî-Râjarâjêśvara (*temple*) at the three times (*of the day*). Ninety *palam* of *khaskhas* (*roots*) are required per year, *viz.*, (*one*) *kaiśu*[3] of *khaskhas* (*roots*) per day, to be thrown into the bathing-water and on the surface of the fresh water (*of the image*) of Dakshina-Mêru-Viṭankar. Eighteen *palam* of *khaskhas* (*roots are required*) at the twelve *saṁkramas*, *viz.*, one *palam* and a half of *khaskhas* (*roots*) at each *saṁkrama*, to be thrown into the bathing-water and on the surface of the fresh water of the lord of the Śrî-Râjarâjêśvara (*temple*) and (*of the image*) of Dakshina-Mêru-Viṭankar on the day of the *saṁkrânti*. Altogether, two thousand two hundred and sixty-eight *palam* of *khaskhas* (*roots are required*) per year. At the rate of six hundred and five *palam* of *khaskhas* roots for each *kâśu*, three and three quarters of a *kâśu* will pay for two thousand two hundred and sixty-eight *palam* and three *kaiśu* of *khaskhas* (*roots*). At an interest of one eighth *akkam* per month for each *kâśu*, thirty *kâśu* yield forty-five *akkam* per year. As twelve *akkam* are equal to one *kâśu*, this comes to an interest of three and three quarters of a *kâśu*. In order to realize (*these*), thirty *kâśu* were deposited. The members of the assembly of [Irâ]ma[ṉûr], a *brahmadêya* in Mi[ṟ]ai-kûṟṟam, (*a subdivision*) of Vadakarai-Râjêndrasiṁha-vala-nâdu, have received these thirty *kâśu*, in order to defray every year from the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva, as long as the moon and the sun endure, the expense (*for*) *khaskhas* (*roots*), for which he had made the deposit, from the interest (*which amounts to*) three and three quarters of a *kâśu*.

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[1] *Viz.*, 4 *kâśu* for cardamom seeds and 3 *kâśu* for *champaka* buds

[2] This translation of *purambadi* is conjectural The same word occurs in No 37, paragraphs 3 to 6, and in line 116 of the large Leyden grant

[3] See page 75, note 2

No. 25. IN THE INNER GOPURA, ON THE LEFT OF THE ENTRANCE.

This inscription is engraved underneath No 24 and is dated in the same year. It records that a musician of the Râjarâjêśvara temple deposited a capital, the interest of which was to be paid to the musicians who beat the drum at the festivals of the two gods Râjarâjêśvara and Âdavallâr.

TEXT

[31.] [1]ஸ்வஸ்தி ||— ராஜெந்த்ரசிங்க[வ]ளந[ா]ட்டு மண்ணி நாட்டு நாட்டாரமங்கலத்துக்[கடி-
கை]யான உடையார ஸ்ரீராஜராஜீஸ்வரமு உடை[ட]யாரக்குத்திருவாய்க்கெ-

[32.] [ழ்]வி செய்யும ராஜகெஸ[ரிகெ]ாதண்டராமனுன ஜயங்கொ[க]ாண[்ட]ெ]ச[ாழகடி]-
கைமாராயன உடையார ஸ்ரீராஜரா[ஜ]தெவாக்கு யாண்டு இரு-

[33.] [பத]தொனபதாவது [வரை உ]டையாரக்குபபொலிசையூட்டுக[கு வை]த[த காசு]ம
இககாசு பொலிசையூட்டுககுககொண்ட ஊ[ரு]ஙகலில வெட்டியது [க*]

[34.] உ[டை]யா[ர ஸ்ரீ]ராஜ[ராஜீஸ்வ]ரமு உடையார ஆடடைபபெரியதி[ருவிழா]வுககுத்-
திருககொடியெற்றுநானறு திருபபை[ற]யறைவு கொட்டபிககுங-

[35.] கடிகை[க]யார ஐவறகு பெ[பரா]ல காசு அரையாககாசு இரண்டரையு[ம] [|*]
ஆடவலலார எழுந்தருளுநாளி[ன]றுளளிட்டு மூனறு நாளொனறு திருபபறையறை-

[36.] [யுஞன்று திரு]ப்பறையறை[வு கொட]்டபி[க]குஙக[டி]ை[கயார] ஐ[வ]ற்கு பெ[ப]-
ர[ால காசு அ]ரையா[ககா]சு இரணடரையும [|*] இத்தி[ருபப]றையறைவு
[க]வ—ஞ்ஞ[—]களை-

[37.] [ப]பெ[று]வி[டி]ல இரணடும ஒருவெ[ன ெ]கட்டபிககி[லு]ம பொரால் காசு ஒனறு
இடவும [|*] ஆக இககாசு ஐஞசும நூவதறகு க[ா]ச ஒனறுககு ஆட்டை வ-

[38.] [ட்டம அரைககாறா]ாசு பெ[பா]லிசையூடடாகசசந்திரா[தித்தவ]றசெலுவதற்கு
வைதத காசு நாறபது [உ*] இககாசு ராஜெந்த்ரசிங்க[வ]ளந[ா]டடுத்துனியூர
ஸ்ரீவீரநார[ா*]-

[39.] [யண ஞ்]சதுவெ[வ்—]திமங்கலத[து] ஸபையார ஸ்ரீ[ராஜரா]ஜதெவறகு யாண்டு இரு-
பததொனபதாவ[து] முதல கொண்ட காசு நாறபதினு[ல ஆ]ட்டை வட்டம
காசு ஒனறுக[கு]

[40.] [அரைகக]ாறகாசு பொலிசையூ[ட்டா]கசசநதிராதித்த[வத் ஆட்டாண்டு] தெ[தா]றும
உடையார [பண்டா]ரத்து வைககக்கடவ காசு ஐஞ்சு [ந*]

TRANSLATION.

1 Hail ! There was engraved on stone (1) the money, which had been deposited until the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva, to be put out to interest for the benefit of the god, by Râjakêsa[ri-Kô]dandarâma, *alias* Jayankonda-Ś[ôra-kadi]gai-mârâyan, a musician[2] from Nâṭṭârmangalam in Manni-nâdu, (*a subdivision*) of Râjêndrasimha-valanâdu, who proclaimed the sacred commands of the lord of the Śrî-Râjarâjêśvara (*temple*), and (2) the village, which had received this money on interest.

2. Forty *kâśu* were deposited (*under the condition*) that, as long as the moon and the sun endure, an interest of one eighth *kâśu* per year should be paid for each *kâśu*, so as to

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[1] Continued from page 123

[2] கடிகையான, whose plural கடிகையார் occurs twice in paragraph 2, seems to be connected with கடிகை-மாக்கள், which corresponds to the Sanskrit *vandin* or *vaitâlika* With Kôdandarâma's title, 'the great king of the musicians of Jayankonda-Chôla,' compare Râjarâja-brahma-mahârâja, a title which the Eastern Chalukya king Râjarâja I conferred on the Brâhmana Pôtana. Vol I, p. 61, verse 25 The name Jayankonda-Chôla-brahmârâyan (*thus*) occurs in Nos 72 and 142 of Vol I

realize five *kâśu*. Of these, two and a half *kâśu*,—at the rate of half a *kâśu* each,—shall be paid to the five musicians, who beat the sacred drum (*tirupparai*) on the day, on which the sacred banner (*tirukkodi*) is hoisted for the annual great festival (*tiruvirâ*) of the lord of the Śrî-Râjarâjêśvara (*temple*); and two and a half *kâśu*,—at the rate of half a *kâśu* each,—to the five musicians, who beat the sacred drum on the day, on which it has to be beaten (*in order to announce*) :—"(*The image of*) Âdavallâr will be carried in procession on three days, including to-day." If persons, who have not previously performed this beating of the sacred drum, cannot be obtained, and one and the same person performs the beating twice, one *kâśu* shall be paid to each.

3. The members of the assembly of Śrî-Vîranâr[âyana-cha]turvêdimangalam, a free village in Râjêndrasimha-valanâdu, have to deposit every year, as long as the moon and the sun endure, five *kâśu* into the treasury of the lord for the above-mentioned forty *kâśu*, which they have received in the twenty-ninth year (*of the reign*) of Śrî-Râjarâjadêva,—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

No. 26. In the inner gopura, on the right of the entrance.

The date and the historical introduction of this inscription are identical with those of No. 24. It records two deposits of money, which were made by a manager of the Râjarâjêśvara temple and lent out to the inhabitants of a certain village. The interest of the first deposit was to be paid in paddy and to be used for procuring various articles of consumption on thirteen yearly procession days. Paragraph 2 contains a list of these articles, which is as detailed as, and st[...] than, the one given in the inscription No. 6, paragraph[...] more extensive [...] to be paid in money and to be used [...] 14 and 19. The interest of the second deposit was [...] for purchasing camphor, which had to be burnt before the ima[...] of Râjarâjêśvara[...] and Dakshina-Mêru-Vitankar.

TEXT.

[1.] [ஸ்வஸ்தி ஸ்ரீ ‖ திருமகள் போலப்பெருநில*]ச்செ[ல்வி]யுந்த[னக்கெயுரி]மை[ம] பூண-டமை மனக்கொளக்காந்[த]ளூ[ர்]ச்சாலை [க]லமறுத்த[ருளி] வெங்[ை]கநாடுங்கங்-கபாடியுந்தடிகைபாடி-

[2.] [யுந் நுளம்பபாடியுங்குடம*]லைநா[டு]ங்கொல்லமுங்கலிங்கமும் எண்டி[ை]ச புகழ் தர ஈழமண்டல[மும்] இரட்டபாடி ஏழரையிலக்கமுந்தி[ண்டி]றல் வென்றித்தண்டாற்-கொண்ட

[3.] [தன்னெழில் வளரூழியு*]ளெல்லாய[ாண]டுந்தொழுதக விளங்கு[ம]மியாண்டே செ-ழி[ய]ரை[த]தெ[சு] கொள் கொராஜகெ[க]ஸரிவர்மரா[ன ஸ்ரீ]ரா[ஜ]ராஜதேவற்கு யாண்டு இரு-

[4.] [ப]த்தொன்பதாவது உ[டை]யார் ஸ்ரீராஜராஜீஸ்வரர் உடையார்க்கு ஸ்ரீகார்ய்ஞ்-செய்[கி]ன்ற பொய்கை[க்]நாடு கிழவன் [ஆதி]த்தன் ஸூர்ய[ன்]ன[ன] தெ-ன்[னவ]ன் மூவேந்த-

[5.] வேளா[ன் யாண்]டு இரு[ப]த[ெ]கானபதாவது வரை உடையார் ஸ்ரீராஜரா-ஜீஸ்வரர் உடையார்க்கு[ம] தக்ஷிண மேருவிடங்கர்க்குந்தூபந்தொடு காட்டுநந்தி[பத-து]க்கு[க்க]ற்பூரத்திரியிட்டு

[6.] எரிய வைத்த பொலிசை[க்]காசுந்திங்கடே[ா]றுந்திருவிழா எழுந்தருளுந்திரு[மேனி]-கரும கமபிரா[ட]டியார்க்குந்திருவமிர்துளளிட்டு வேண்டுவ[ன]வற்றுக்கு பொலிசை-யூட்டு-

[7.] க்கு வைத்த காசும் இக்காசு பொலிசையூட்டுக்குக்கொ[ண்]ட ஊருங்கலிலவெ-ட்டின ‖— [க*] உடையா[ர்] ஸ்ரீராஜராஜீஸ்வரர் உடையார் கொயி[லி]ல

[8.] தையத்திருவி[ழாப்ப]னிரண்டுநாகாத்தி[ை]கக்காத்திகைநாள எ[ழு]ந்த[ரு]ளுந்திரு-
[வி]ழா ஒனறும ஆ[க]த்திருவிழா எழுநதருளுநாள ப[தி]ன [மூன]றினுககு
திருவிழா எழுந்தரு-
[9.] [ளு]ந்திருமெனி [திருவிழா எழு]ந்த[ருளிப]புகுநத[வா]ெ]ற திரு[விழா எ]ழு[ந]-
தருளி[ன தெவ]றகுத்திரு[வமிது செயய] ஆட[வ]லாலல பொனகபப[ழவரிசி]
பதககுந[திருவி]ழா [எழு]ந[தருளு]-
[10] [நமபி]ராட்[டி]யாாககுபபொனகபபழவரிசி குறுணியும அபபக[க]ாய்க்கறியமிதுககு
பழவரிசி உழககு [ஆ]ழாககு[ம] ஆகபபொனகபபழவரிசி முககுறு[ணி] உழக்கு
ஆழாக்குககு ஐஞசி-
[11] [ர]ணடாக[கி வந]த பொனகப்பழநெலலு எழுகுறுணி நாநாழி முழககெ ஆழ-
ககெயிருசெவிடை[யு]ம இவை [பூ]ரி ஆக வாசி எறறிபபூரிநெலலு இருதூ-
[ணி] நாநாழி உரியாழாககும [*]
[12.] பொனகபப[ரு]பபு [ந]ாழி உரியும அபபககாயககறியமிதுககு பருபபு உழக்காழாக-
கும ஆக பருப[பு] நாழி முழ(க)க[ெ]க[ய]ாழாக[கு]கக [நெ]லலு ஐஞஞாழி
உரி[ய]ாழாககும் [|*] காயககறிய[மி]துககு மிளகு
[13] ஒருசெவிடையும [அ]பபககாயககறியமிதுககு மிளகு முககாறசெவிடும பு[ளி]ங்கறி-
யமிதுக்கு மிளகு முக்கா[ற]செவிடும பு[ளி]யிட்டுஙக[றி]யமிதுககு மிளகு
[மு]ககாறசெவிடும மிளகுமொ-[1]
[14] டிககு மிளகு முசசெவிடும ஆக மிளகு [ஆ]ழாககெய ஒருசெவிடெ முககாறசெ-
விடடுககு நெலலு ஐஞநாா[ழி உ]ரி[யுங]காயககறியமிதுககுகக[டு]கு முசசெ[வி]-
டும அபபககாயககறியமிது-
[15] ககுககடுகு [ஒ]ரு[ெ]சவிடை[ாயு]ம புளிங[கறி]யமிதுககுககடுகு ஒரு[செ]விடையு[ம]
ஆ[ககக]டு[கு ஆ]ழாககெ ஒரு[செவி]டடு[ககு] நெலலு இருநாழியு[ழக்கா]ழ[ா]க-
[ெகய] ஒருசெவிடும [|*] அபபககாய-
[16.] ககறியமிதுககு சீரகம மூனறு [ம]ா முககாணிசசெவிடும புளியிட்டு[ங]கறியமி-
துககு சிரகம முனறு மா [மு]க[காணி]சசெவிடு[ம] மிளகு[ெ]பாடி[கக] சீர-
கம எழுமாவரைசசெ-
[17] விடும [பு]ளிஙகறியமிதுககுசசீரகம முனறு [மா] முககாணிசசெவிடும ஆகச்சிரகம
முக்காலெ முனறு மா மு[க]காணிசசெவிடடு[க]கு நெலலு நாழியும [|*]
அபபககாயக்கறியமி-
[18.] துககுசசறகரை கசளையும பு[ளி]ஙகறியமிதுககுசசறகரை இருபலநெ [க]சும் அமிது
செயய சறக[ை]ர முகக[சு]ம ஆகசசறகரை முபப[ல]னெ கசளாககு நெலலு
இருநாடுரி-
[19] யாழாககெ நாறசெவிடும [|*] அபபககாயக்கறியமிதுககு நெயமிது [முக]காற-
செவிடும பொரிககறியமிதுககு நெ[ய]மிது முசசெவிடும அமிது ெ[ச]ய நெய-
மிது உழக[க]ாழா-
[20.] ககும ஆக நெயமிது உழககாழாககெ முசசெவிடெ முககாறெ[ச]விட்டுககு நெல்லுக்குறு-
ணி எழுநாழி[யு]ம [|*] புளியிட்டுங[க]றியமிதுககு புளி ஒருபலவரையும [பு]ளி[ங]-
[21.] கறியமிதுககு புளி முககசுந[தி]ருமஞசனததுககு புளி ஐம்பலநெ முககசும ஆகபபுளி
எணபலததுககு நெல்லு நாழியும [|*] புளிஙக[றி]யமிதுககுததயிா நாழியுரி[யும]
[22.] அமிது செயயததயிா நாழியு[ரியு]ம ஆகத்தயிா முன[ா]ழிககு நெலலுக்குறுணி
ஒருநாழியும [|*] புளிங[க]றியமிது[க]குககொள[ளு முச]செவிட்டுககு [நெலலு]
உழககும் [|*] புளிஙகறியமிதுக்கு
[23.] வாழைபபழம மூனறு[ம் அமிது] செய்ய வாழைபபழம பதினைஞசு[ம் ஆ]க
வாழைபபழம் பதினெட்டுககு நெ[ல]லு ஐஞஞா[ழி]யுஙகறி[ய]மிதுககு நெலலு
அறுநாழியுஙக[றி]-

[1] Read பொ

[24] யமிதுக்குந்தயிரமிதுககும உப்பு உழக்காழாககுககு நெலலு உழககாழ[ா]க்கும [|*] பொனககுருநது பன[னிரண்]டுககு நெலலு இருநாழியும [|*] அ[டை]டககாய-மி[து] பா[கு மு]பபதும வெள-

[25.] ளிலையமிது அறுபதுககும ெ[ந]லலு நாழி உரியுஞசிதாரி [க]சுககு ெ[ந]லலு நாழியும [|*] விறகுககு நெலலுககுறுணி அறுநாழியும [|*] [ஆ]க ஒரு-[திரு]நாளைக[கு]பபூரிநெலலுககலனெ

[26] தூணிபபதககாக ஆட[டை] வட்டம எழுநத[ரு*]ளுந்திஙகட்திருவிழாப்பதின [மூ-ன]றுககு ஆடவலானல் [பூ]ரிநெலலு பததொனப[தி]ன கலனெ தூ[ணி]பபத-க்குக[கு]ம உடையார் தஞசாவூரப்ெ[ப]-

[27.] ரும பணடாரததெ ஆடடை வ[ட]டம காசு ஒனறுககு முககுறுணி ெ[ந]லலுப்-ெ[பா]லிசை நெலலுககொணடு ச[ந]தி[ராதி]ததவ[ற]செலல வைத்த [க]ாசு எழுபதெ[த]ட்டும [௨*] உடையாா ஸ்ரீராஜரா-

[28] ஜீச்வரம் உடையாாககும தக்ஷி[ண]மேருவிடஙகாககும் தூபததொடு காட்டுந்தீபத்-துககு கறபூரததிரியிட்டெரிய நிசதஙகற[பூ]ரமூனறு மாவாக [ஆ]டடை வட்-[ட]ஙகறபூரம ஐஙகழஞ-

[29.] செ [எட்டு] மஞசாடியுந்திருசச[ை]தயததிருவிழாப்பனனிரண்டுக்குஙகார்ததிகைக்கா-ரததிகைநாள ஒன்[றுக]கும ஸங்க்ரா[ந]தி பன்னிரணடு[கku]ம் பெரியதிருஉத்ஸவம்

[30.] நா[ள] ஒனபதுககும [ஆக] நாள மு[பபத]து நாலினுக்கு கற்பூரத்[தி]ரியிடடெ-[ரிநது வரு]கினற படி மெல் எறறம் ஒருநாளைககு [மூ]னறு மாவ[ாக] கற்-பூரம [அ]ரைககழஞசெயிர-

[31] ணடு மாவும் ஆக கற்பூரம ஐங்கழஞ்செ முக்காலெ மூன்று மஞ்சாடியும் இர-ண்டு மாவுக்கு ஆட்டை வட்ட[ம] காசின் வாய் அரை(க)ககாற்க[ாசு ெ]பா-[லி]சைக்காக காசு கொ-

[32] ண்டு சந்திராதிததவறசெல்ல வைத்த கா[சு] பதினாறு ஆக காசு தொண்ணூறறு நாலு [௯௪*] இக்காசு நிததவிெ[நா]தவளநாட்டு வெண[ணி]க்கூறறதது ப்ரஹ்மதெயம்

[33.] ெ[பருந] . . . . கலதது[1] ஸவெஹயாா யாணடு இருபததெட்டாவது பசான முதல கொண்ட காசு எழுபத்தெ[ட்டி]நால காசு ஒ[னறுககு ஆட]டை வட-டம் முக்குறு[ணி ெந]-

[34.] வ[ளூ பொலி]சை[யூ]டடாகச்சந்[தி]ராதிததவ[த்] ஆட்டாணடு தொறும உடையாா பெரும் பண்டாரத்தெய ராஜகெஸரியொ[டாககும ஆடவல்லா]ன எனனுமரக-கா[லால் அள]-

[35.] க்க[க்கடவ நெல்லு பத]தொனபதின [க]லனெ தூ[ணி]பபதககு ||— [௪*] இவர்[க]ெ[ள] ஆட்டை வட்டஙகா[சி]ன வ[ாய] அரைககாறகாசு பொலிசை-[யாக யாண]டு இரு[ப]ததெட்டாவது பிசான [முத]-

[36.] ற[கொணட காசு ப]தி[னா]றினலை சநதிராதித்தவத் ஆடடாணடு தொறும் உடை[ட]யாா பணடாரததெ[யிட]கக[ட]வ க[ா]சு [இ]ரணடு ||— [௫*]

TRANSLATION.

1. Hail! Prosperity! In the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who,—while (*his*) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to cut the vessel (*in*) the hall (*at*) Kândalûr, he conquered by his army, which was victorious in great battles, Vêngai-nâdu, Ganga-pâdi, Tadiya-pâdi, Nulamba-pâdi, Kudamalai-nâdu, Kollam, Kalingam, Îra-mandalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lakshas* of Ratta-pâdi,—deprived the Śeriyas of their splendour, while

(*he*) was resplendent (*to such a degree*) that (*he*) was worthy to be worshipped everywhere;—there was engraved on stone (1) the money, which Âdittan (*i.e.*, Âditya) Sûryan, *alias* Tennavan Mûvênda-Vêlân, a headman (*kiravan*) (*of*) Poygai-nâdu, who carried on the management of the temple (*śrîkârya*) of the lord Śrî-Râjarâjêśvara, had deposited until the twenty-ninth year (*of the king's reign*), (*to be put out*) to interest (*for purchasing*) camphor (*karpûra*), to be burnt instead of the wick (*tiri*) in the lamp (*dîpa*), which is offered along with the incense (*dhûpa*) to the lord of the Śrî-Râjarâjêśvara (*temple*) and to (*the image of*) Dakshina-Mêru-Vitankar; (2) the money, which (*he*) had deposited, to be put out to interest for (*providing*) the offerings (*tiruvamidu*) and other requirements of the image (*tiru-mêni*) which is carried in procession (*at*) the monthly festival, and of (*its*) consort; and (3) the village, which had received this money on interest.

2. (*One*) *padakku* by the Âdavalân[1] (*measure*) of old rice for boiling (*pônaga-para-ariśi*) (*is required*) for the offerings to the god who is carried in procession (*at*) the festival, and (*one*) *kuruni* of old rice for boiling (*is required*) by his consort, after (*both*) images have entered (*the sacred hall*)[2] at the procession on (*each of*) thirteen festival days, *viz.*, (*at*) the twelve festivals of *Tiru-Śadaiyam*,[3] which are celebrated in the temple of the lord Śrî-Râjarâjêśvara, and (*at*) the festival, which is celebrated on the single day of (*the nakshatra*) *Kârttigai* in (*the month of*) *Kârttigai*,[4] and (*one*) *urakku* and (*one*) *ârâkku* of old rice (*are required*) for *appakkây*[5] curry,—altogether, three *kuruni*, (*one*) *urakku* and (*one*) *ârâkku* of old rice for boiling, or,—as five (*measures of paddy*) yield two (*measures of rice*),—seven *kuruni*, four *nâri*, three *urakku*, (*one*) *ârakku*,[6] and two *śevidu*[7] and a half of old paddy for boiling, or,—having added an increment (*vâśi*),—two *tûni*, four *nâri*, (*one*) *uri* and (*one*) *ârâkku*[8] of mixed paddy (*pûri-nellu*). Five *nâri*, (*one*) *uri* and (*one*) *ârâkku* of paddy (*are required*) for (*one*) *nâri*, three *urakku* and (*one*) *ârâkku* of pulse (*paruppu*), *viz.*, (*one*) *nâri* and (*one*) *uri* of pulse (*to be offered*) with the boiled rice, and (*one*) *urakku* and (*one*) *ârâkku* of pulse for *appakkây* curry. Five *nâri* and (*one*) *uri* of paddy (*are required*) for (*one*) *ârâkku*, one *śevidu*, and three quarters of a *śevidu* of pepper (*milagu*), *viz*, one *śevidu* and a half of pepper for fruit curry (*kâykkari*), three quarters of a *śevidu* of pepper for *appakkây* curry, three quarters of a *śevidu* of pepper for tamarind curry (*pulingari*), three quarters of a *śevidu* of pepper for curry cooked with tamarinds, and three *śevidu* of pepper for pepper powder (*milagu-podi*). Two *nâri*, (*one*) *urakku*, (*one*) *ârâkku* and one *śevidu* of paddy (*are required*) for (*one*) *ârâkku* and one *śevidu* of mustard (*kadugu*), *viz.*, three *śevidu* of mustard for fruit curry, one *śevidu* and a half of mustard for *appakkây* curry, and one *śevidu* and a half of mustard for tamarind curry. (*One*) *nâri* of paddy (*is required*) for three quarters, three twentieths and three eightieths of a *śevidu* of cumin (*jîraka*), *viz.*, three twentieths and three eightieths of a *śevidu* of cumin for *appakkây* curry, three twentieths and three eightieths of a *śevidu* of cumin for curry cooked with tamarinds, seven twentieths and one fortieth of a *śevidu* of cumin for pepper powder, and three twentieths and three eightieths of a *śevidu* of cumin for tamarind curry. Two *nâri*, (*one*) *uri*, (*one*) *ârâkku* and four *śevidu* of

[1] This word is usually spelled with a double *l*

[2] Compare No 6, paragraph 2.

[3] See page 123, note 6

[4] In order to make this sentence intelligible, I have left out some useless repetitions

[5] According to the Tamil dictionaries, அ-டம is the name of a plant, which is also called புட்டுத்திருப்பி. The *Dictionnaire Tamoul-Français* gives புட்டுப்பழம் as 'a kind of edible fruit' As அப்பம் is synonymous with புட்டுத்திருப்பி, அப்பகாய், 'the *appa* fruit,' may be the same as புட்டுப்பழம், 'the *puttu* fruit'

[6] See page 74, note 2

[7] See page 75, note 1

[8] Accordingly, an increment of 7 *nâri*, 1 *uri*, 1 *ârâkku* and $2\frac{1}{2}$ *śevidu*, or about $\frac{1}{8}$, as in No 35, paragraph 2, was added A similar increment (*êrram*) is referred to in No 6, paragraphs 14 and 19

paddy (*are required*) for three *palam* and (*one*) *kaśu*[1] and a half of sugar (*śarkarai*), *viz.*, (*one*) *kaśu* and a half of sugar for *appakkây* curry, two *palam* and (*one*) *kaśu* of sugar for tamarind curry, and three *kaśu* of sugar for the offerings. (*One*) *kuṟuni* and seven *nâri* of paddy (*are required*) for (*one*) *urakku*, (*one*) *ârâkku*, three *śevidu*, and three quarters of a *śevidu* of ghee (*ney*), *viz.*, three quarters of a *śevidu* of ghee for *appakkây* curry, three *śevidu* of ghee for fried curry (*porikkaṟi*), and (*one*) *urakku* and (*one*) *ârâkku* of ghee for the offerings. (*One*) *nâri* of paddy (*is required*) for eight *palam* of tamarinds, *viz.*, one *palam* and a half of tamarinds for curry cooked with tamarinds, three *kaśu* of tamarinds for tamarind curry, and five *palam* and three *kaśu* of tamarinds for the sacred bath. (*One*) *kuṟuni* and one *nâri* of paddy (*are required*) for three *nâri* of curds (*tayir*), *viz.*, (*one*) *nâri* and (*one*) *uri* of curds for tamarind curry, and (*one*) *nâri* and (*one*) *uri* of curds for the offerings. (*One*) *urakku* of paddy (*is required*) for three *śevidu* of gram (*kollu*) for tamarind curry. Five *nâri* of paddy (*are required*) for eighteen plantains (*vâraipparam*), *viz.*, three plantains for tamarind curry, and fifteen plantains for the offerings. Six *nâri* of paddy (*are required*) for curry. (*One*) *urakku* and (*one*) *ârâkku* of paddy (*are required*) for (*one*) *urakku* and (*one*) *ârâkku* of salt (*uppu*) for curry and curds. Two *nâri* of paddy (*are required*) for twelve young leaves (*kuruttu*) on which the boiled rice (*is offered*). Four *nâri* and (*one*) *uri* of paddy (*are required*) for thirty areca-nuts (*adaikkây*) and sixty betel-leaves (*vellilai*). (*One*) *nâri* of paddy (*is required*) for (*one*) *kaśu* of bark.[2] (*One*) *kuṟuni* and six *nâri* of paddy (*are required*) for fire-wood (*viṟagu*). Altogether, (*one*) *kalam*, (*one*) *tûni* and (*one*) *padakku* of mixed paddy (*are required*) on each sacred day,[3] or nineteen *kalam*, (*one*) *tûni* and (*one*) *padakku* by the Âdavalâṉ (*measure*) of mixed paddy for the thirteen monthly festivals, which are celebrated every year. In order to realize (*these*), seventy-eight *kâśu* were deposited (*under the condition*) that, as long as the moon and the sun endure, an interest of three *kuṟuni* of paddy per year for each *kâśu* should be delivered into the large treasury of the lord (*at*) Tañjâvûr.

[1] *Kaśu* is another form of *kaiśu*, on which see page 75, note 2.

[2] கிதாரி is probably the same as கிதா, 'the thin bark of certain trees,' which in the present case may have been used for lighting the kitchen fire.

[3] The calculation of the amount of paddy, which was to be supplied on each of the thirteen occasions, is as follows.—

—	Paddy								
	kalam	*tûni*	*padakku*	*kuṟuni*	*nâri*	*uri*	*urakku*	*ârakku*	*śevidu*
For conversion into husked rice.	..	2	..	..	4	1	..	1	..
,, pulse	.	..	..	.	5	1	..	1	..
,, pepper	.		..	.	5	1	..	..	..
,, mustard	..	..	..	..	2	..	1	1	1
,, cumin	.	..	..		1	..	..	.	.
,, sugar	..	..	..	.	2	1	.	1	4
,, ghee		.	.	1	7		..	.	..
,, tamarinds	.	..	..		1	.	..		..
,, curds		.	..	1	1	..	..		..
,, gram	..	..	..	.	.	..	1	..	..
,, plantains	..	..	..		5	..	..	..	..
,, curry	..	..	..	.	6	..	..	..	..
,, salt	..	..	..	.	..	..	1	1	..
,, young leaves. .. .	..	..	..		2	.	..	.	..
,, areca-nuts and betel-leaves.	..	.	..		4	1	..	..	..
,, bark	.	..	..	..	1	..	..	..	..
,, fire-wood	..	..	..	1	6	..	..	..	.
Total ..	1	1	1	..	..	..	..	..	.

3. There were (*further*) deposited sixteen *kâśu* (*under the condition*) that, as long as the moon and the sun endure, an interest of one eighth *kâśu* per year for each *kâśu* should be paid for (*purchasing*) five *karañju* and three quarters, three *mañjâdi* and two tenths of camphor,[1] *viz*, (1) three tenths (*of a mañjâdi*) of camphor per day, to be burnt instead of the wick in the lamp, which is offered along with the incense to the lord of the Śrî-Râjarâjêś-vara (*temple*) and to (*the image of*) Dakshina-Mêru-Vitankar, or five *karañju* and eight *mañjâdi* of camphor per year, and (2) three tenths (*of a mañjâdi*) of camphor in excess of the daily rate, which is used for burning instead of the wick, on each of thirty-four days, *viz.*, at the twelve festivals of *Tiru-Śadaiyam*, on the single day of (*the nakshatra*) *Kârttigai* in (*the month of*) *Kârttigai*, at the twelve *saṁkrântis*,[2] and on the nine days of the great sacred festival (*utsava*),—altogether, half a *karañju* and two tenths (*of a mañjâdi*) of camphor. Altogether, ninety-four *kâśu* (*were deposited*).[3]

4. The members of the assembly of [Perunangaiman]galam, *a brahmadêya* in Venni-kûṟṟam, (*a subdivision*) of Nittavinôda-valanâdu, have to measure every year, as long as the moon and the sun endure, nineteen *kalam*, (*one*) *tûṇi* and (*one*) *padakku* of paddy into the large treasury of the lord with the *marakkâl* called (*after*) Âdavallâṉ, which is equal to a *râjakêsari*, for the seventy-eight *kâśu*, which they have received (*out of*) this money after (*the harvest of*) the *paśâṉ* in the twenty-eighth year (*of the king's reign*),—the rate of interest being three *kuṟuṇi* of paddy per year for each *kâśu*.

5. The same (*villagers*) have to pay every year, as long as the moon and the sun endure, two *kâśu* into the treasury of the lord for (*the remaining*) sixteen *kâśu*, which they have received after (*the harvest of*) the *piśâṉ*[4] in the twenty-eighth year (*of the king's reign*),—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

No. 27. In the inner gopura, on the right of the entrance.

This inscription records, that a minister of Râjarâjadêva deposited a sum of money, the interest of which was to be spent for purchasing camphor. The deposit was made in the 28th, and the inscription itself engraved in the 29th year of the reign of Râjarâjadêva.

Text.[5]

[1] உடையார் ஸ்ரீராஜராஜதெவ[ர்க]கு திருமந்திரவொலை[6]யெ[ய]-

[2] ழுதும அருமொழிதெவவளநாட்டு [இ]ஙக[ண]ாட்டு ராஜகெ[ஸரி]-

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[1] Accordingly, 2 *karañju* and 14 $\frac{1}{10}$ *mañjâdi* of camphor could be purchased for 1 *kâśu* In No. 27, paragraph 2, the rate is 3 *karañju*, and in No. 9, paragraph 2, $2\frac{1}{2}$ *karañju* per *kâśu*

[2] See page 123, note 5.

[3] *Viz*, 78 *kâśu* for paddy (paragraphs 2 and 4) and 16 *kâśu* for camphor (paragraphs 3 and 5).

[4] பிசான is another form of பசான, பசானம or பிசானம, see page 74, note 1.

[5] The breaks in the first lines of this inscription are filled up with the help of an incomplete inscription on the south face of the third pillar on the north side of the temple enclosure. The preserved part is as follows.—

[1.] ஸ்வஸ்தி ஸ்ரீ꞉ [||*] உடையாா — [2.] ஸ்ரீராஜராஜதெவாக்கு-
[3] ததிருமநதிர ஓலை எ- — [4.] ழுதும பெருந்தனம
[5.] அருமொழிதெவவள- — [6.] நாட்டு இஙகணாட்டு ராஜ-
[7.] கெஸரிநல்லூா ராஜ- — [8.] கெஸரிநலலூா கிழவ-
[9] ன் காருயில எடுதத பாத- — [10] ம் ஸ்ரீராஜராஜீஸ்வ-
[11.] ரழ உடையாா கொயிலி.

[6] Read மந்திரி ஓலை.

[3.] [ந]ல்லூர் ராஜகெஸரிநலலூா [கிழவ]ன [காருயி]லெடுதத [பா]-
[4.] தம உடையாா [ஸ்ரீ]ராஜரா[ஜதெ]வறகு [யா]ணடு இருபததொனபதா-
[5.] வது வரை உடையா[ர*]ககு பொ[லி]சயூட்டுகககு வைதத காசும வைதத [க]ா-
[6.] சு பொலிசைக்குககொணட ஊருஙகலலில வெட்டிசசு ||— [க*] உடையா-
[7.] ாக்கு திருநொநதாவிளககு [ஒ]னறில கறபூரததிரியிடடு எரிய நிச-
[8.] தம மஞசாடி கற[பூரம]ாக ஆடடை [வ]டடம கறபூரம் பதினெ-
[9.] ண[கழ]ஞசுககு காசு ஒ[னறுககுகக]றபூரம [மு]ககழஞசாகக[க]ாசு
[10.] ஆறினுககு கறபூரம் ப[தினெணக]ழஞசுககு ஆடடாணடு தொ-
[11.] றுஙகாசு ஒனறினுககு அரை[ககாற]கா[சு] பொலிசையூடடாக வந-
[12.] த பொலிசைககாசு கொணடு ச[நதி]ரா[தித]தவறசெலவ வைதத கா-
[13.] சு ஐமபது [உ*] இககாசு நிததவிநொத[வ]ள[நா]டடு வெ[ண]ணிககூறறதது
[14.] ப்ரஹ்மதெயம் பெருநஙகை[மஙகலதது]சச[பையாா உடை]யாா
[15.] [ஸ்ரீராஜராஜதெவாககு யாணடு இருபததெட*]டாவது பசான முதல
[16.] [கொணட காசு ஐமபதினால ஆட்டை வ*]டடம காசு ஒனறுககு அ-
[17.] [ரைககால காசு பொலிசையாக சந்த்ரா*]தித்யவத் ஆடடாணடு தொ-
[18.] [றும உடையாா பணடாரதது இடககட*]வ காசு ஆறெ கால ||— [ந*]

TRANSLATION.

1. There was engraved on stone (1) the money, which had been deposited until the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva, to be put out to interest for the benefit of the god, by Kâṟâyıl-edutta-Pâdam, (*who was a native of*) Râjakêsari-nallûr in Inganâḍu, (*a subdivision*) of Arumorıdêva-valanâḍu, the headman (*kiravaṉ*) of Râjakêsari-nallûr, and the royal minister who wrote the orders[1] of the lord Śrî-Râjarâjadêva, and (2) the village, which had received the deposited money on interest.

2. Fifty *kâśu* were deposited (*under the condition*) that, as long as the moon and the sun endure, an interest of one eighth *kâśu* per year should be paid for each *kâśu*, so as to realize six *kâśu*[2] for (*purchasing*),—at the rate of three *karañju* of camphor for each *kâśu*,—eighteen *karañju* of camphor per year, *viz.*, (*one*) *mañjâḍi* of camphor per day, to be burnt instead of the wick in one perpetual sacred lamp[3] for the benefit of the god.

3. The members of the assembly of Perunangaı[mangalam], a *brahmadêya* in Venni-kûṟṟam, (*a subdivision*) of Nıttavinôda-valanâḍu, have to pay every year, as long as the moon and the sun endure, six and a quarter *kâśu* into the treasury of the lord for these fifty *kâśu*, which they have received after (*the harvest of*) the *paśâṉ* in the twenty-eighth year (*of the reign*) of the lord Śrî-Râjarâjadêva,—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

No. 28. In the inner gopura, on the right of the entrance.

This inscription is engraved underneath the preceding No. 27. It is considerably injured, especially in the first ten lines. The date is only partially preserved, but, to judge from paragraph 6, was the same as that of No. 27. The inscription records a deposit of money, the interest of which was to be used for feeding ten *Śiva-yôgins* on each of twenty-four festival days. The name of the donor is lost.

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[1] See page 109, note 5, and page 112, note 5

[2] As stated correctly in paragraph 3, $\frac{1}{8}$ of 50 is $6\frac{1}{4}$. The inscription does not say what became of the additional $\frac{1}{4}$ *kâśu*.

[3] நொந்தாவிளககு or, as it is frequently spelt in inscriptions, நநதாவிளககு is perhaps a corruption of நந்தாவிளக்கு, 'a lamp, the wick of which need not be trimmed' (because oil is continually supplied to ...)

TEXT.

[19.][1] . . . . நாயகஞ்செயுநதஞசா-
[20.] . . . . [இ]ருக்குஞ[சொனகனசா]-
[21.] . . . . [ஸ்ரீரா]ஜராஜதேவற்கு யாண[டு] இருபத-
[22.] . . . . [உடை]யார பணட[ா]ரததுப்பொ[லி]சையூட்டு-
[23.] [ககு வைதத காசும இககாசு*] [பொ]லிசைககுககொண்ட [ஊ]ருஙகலவி-
[24.] [ல வெட்டின ||க|| உடையா*]ர ஸ்ரீராஜராஜதேவா தி[ரு]ச்சதையததி-
[25.][2] . . . . [தி]ஙகள திருவிழ[ா]பபதின மூனறும
[26.] . . . . [நாள எ]ழுந்தரு[ளு]நதிருவிழா ஒனறும ஆட-
[27.][3] . . . . [க்]கொடியெ[ற]ற வலஞ்செயயுநாள
[28.] [எழுநதருளுந்திருவிழா]வொனறு[ம் ஆட்டை]ட[ததிருவிழா] எழு[நத]-
[29.] ருளுநாள ஒனபது[ம] ஆகததிருவிழா எழுநதருளுநாள இருபத[து]
[30.] நாலு [உ*] இததிருவிழாநாட்களில ஒருதிருவிழாவில உடையாரை
[31.] பதினமா [சி]வயொகிகள் செவிதது வ[நத]ால செவித்து வநத [சி]-
[32.] வயொகிகள பதினமரும் உடையார சாலையிலெ உணணககட[வா] [ந*] [இ]-
[33.] [த்தி]ரு[வி]ழாநாள் இருபத்து நாலுக்கும உணணக்கடவ [சிவயொ]-
[34.] கிகள இருநூறறு நாறபதினமாககு ஒரு[வ]னுககு ஒருநாள ஒரு[பொ]-
[35.] தைககு ஆடவலலானால குறுணி இருந[ா]ழி நெல நெர்ந்து ஊட்டு-
[36.] வதற்கு ஓராட்டைககு வந்த நெலலு இ[ரு]பததைஙகலம் [ச*] இவற-
[37.] றுககு உடையார தஞ்சாவூர பெரும பண[்டா]ரத்தெ ஆட்டை வட்டம க[ாசு]
[38.] ஒனறுககு முக[கு]றுணி நெலலு பொ[லிசையூட்டாக] வநராசிக[வதி செ]-
[39.] லல வைத்த காசு [நூறு] [ரு*] [இககாசு நிதத]வி[நொ]த[வளநாடடு வெணணி]-
[40.] ககூறறத்து ஸ்ரீஹூதெயழ [பெரு]ஙகை[மஙகல]தது ஸபையார [உடை]-
[41.] யார ஸ்ரீராஜராஜதேவறகு யாணடு இ[ருபத்தெ]தட்டாவது பசா[ன முத]-
[42.] ல கொணட காசு நூறினால காசு ஒ[னறுக]கு ஆட்டை வட்டம [முககுறு]-
[43.] ணி நெல் பொலிசையூட்டா[க வ]நராசிக[வதி] ஆட்டாண்டு தொறு[ம் உடை]-
[44.] யார தஞ்சாவூரபபெரும ப[ணடா]ரததெ [ராஜகெ]ஸரியொடொ[ககும ஆட]-
[45.] வலலானெனுமரககாலா[ல அளக்கககடவ நெல்லு இருபததைஙகலம ||— ரு*]

TRANSLATION.

1. . . . .

2 The twenty-four days on which festivals are celebrated, are:—Thirteen monthly festivals, [including the twelve festivals] of *Tiru-Śadaiyam*, (*which have been instituted by*) [the lord] Śrî-Râjarâjadêva, one festival, celebrated on the day . . . . , one festival, celebrated on the day on which (*the temple*) is circumambulated from left to right[4] at the hoisting of the sacred banner [for the annual great festival]; and nine days on which the annual festival is celebrated.[5]

3. On each of these festival days, ten *Śiva-yôgins* who worship the lord, have to be fed in the hall (*śâlai*) of the temple.

4. Of twenty-five *kalam* of paddy per year, (*one*) *kuṛuṇi* and two *nâri* by the Âdavallâṉ (*measure*) of paddy have to be given for one meal to each of the two hundred and forty *Śiva-yôgins*, who have to be fed on these twenty-four festival days.

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[1] Continued from page 132

[2] The break at the beginning of this line might be filled up by ருவிழாப்பன்னிரண்டொளிட, see No 26, line 8

[3] This break might be filled up by டைபெரியதிருவிழாவுககுததிரு; see No 25, line 34.

[4] வலஞ்செய corresponds to the Sanskrit *pradakshiṇikṛi*

[5] Compare No 26, paragraph 3.

5. For this purpose, one hundred *kâśu* were deposited (*under the condition*) that, as long as the moon and the sun endure, an interest of three *kuṟuni* of paddy per year for each *kâśu* should be delivered into the large treasury of the lord (*at*) Tañjâvûr.

6. The members of the assembly of [Peru]nan[gaimangal]am, a *brahmadêya* in [Venni]-kûṟṟam, [(*a subdivision*) of Nittavinôda-valanâdu, have to measure] every year, as long as the moon and the sun endure, [twenty-five *kalam* of paddy] into the large treasury of the lord (*at*) Tañjâvûr with the *marakkâl* called (*after*) Âdavallâṉ, which is equal to a *râjakêsari*, for these one hundred *kâśu*, which they have received after (*the harvest of*) the *paśâṉ* in the twenty-eighth year (*of the reign*) of the lord Śrî-Râjarâjadêva,—the rate of interest being three *kuṟuni* of paddy per year for each *kâśu*.

No. 29. ON A PILLAR OF THE EAST ENCLOSURE, TO THE RIGHT OF THE GOPURA.[1]

This inscription describes a number of copper images, which king Râjarâjadêva had set up in the Râjarâjêśvara temple before the 29th year of his reign. These images were probably arranged in two groups, which represented two successive scenes from the life of the *Śaiva* saint Chaṇḍêśvara, as described in the *Periyapurâṇam*.[2] The first group may have consisted of a *liṅga* (Mahâdêva, paragraph 8), of a statue of Chaṇḍêśvara who worshipped it (paragraph 10), and of one of his father,[3] who was killed by his own son, because he obstructed the worship of Śiva (paragraph 11). The second group was probably composed of Śiva and his consort (paragraphs 2 and 5), and of Chaṇḍêśvara (paragraph 12), who received a flower-garland from Śiva as a reward for his devotion (paragraph 13).

TEXT.

West face.

[1.] [ஸ்வ]ஸ்தி ஸ்ரீ: [||*] உடையா-
[2.] [ர ஸ்ரீ]ராஜராஜதேவர
[3.] [ஸ்ரீரா]ஜராஜேஶ்வரர் உ-
[4.] [டைய]ார் கொ[யி]லில்
[5.] [யாண]டு இருபததொ-
[6.] [ன]பதாவது வரை எ-
[7.] [ழு]நத[ரு]ளுவி[த]த செப-
[8.] [பு]ததிருமே[னி]கள உ-
[9.] [டை]யார கோயிலில மு-
[10.] [ழத]தால அளந்து கல-
[11.] [லில] வெட்டின ||— [க*] வா-
[12.] [ஹா]ஹிகேஶ்வரர் இருப-
[13.] [தி]றறு விரலெ நாலு
[14.] [தொ]ரை உசரததது நா-
[15.] [லு] ஸ்ரீஹஸ்தர் உடை-
[16.] [யாரகக]கன[ம]ாக எழு-
[17.] [நத]ருளுவிதத வெ்ணு-

[1] The inscriptions on the pillars and niches of the temple enclosure are arranged in the order, in which they successively meet the eyes of a person performing the *pradakshiṇâ* of the central shrine.

[2] Page 81 of the Madras edition of 1888

[3] He is called Echchadattaṉ (*i e*, Yajñadatta) in the *Periyapurâṇam*.

[18.] [ஸ]ாவுரவாஉதேவ-
[19.] [ர தி]ருமெனி ஒருவா [।—] [உ*]
[20.] [ா]ந்தநுராவஞ்செயது
[21.] [இ]வா எழுந்தருளி நின[ற]
[22.] [ஒரு*]விரலெ இரணடு தெ[ா]-
[23.] [ை]ா உசரத்து ஸ்ரீவாஉ[த]-
[24.] [தெ]ாடுஙகூடசசெய[த]
[25.] [வ]த்ழ ஒனறு ||— [ந*] செ-
[26.] [வி*]ககு மெல கெஶாஙத-
[27.] [த]ளவுஞசெலல மூவி-
[28.] [ர]ல் உசரதது இரணடு கைய

South face.

[29.] உடையராககக[ன*]மாக-
[30.] சசெய்த முச[ல]க-
[31.] ன் ஒனறு ||— [ச*] வா-
[32.] உாழிகெஶாஙழ ப-
[33.] தின் ஐயவிரலெ
[34.] மூனறு தொளை உச-
[35.] ரததுக்கனமாகச்செ-
[36.] யத இவர் நமபிராட்டியாா உமா-
[37.] வாாஶெவரியாா திருமெனி
[38.] ஒருவர் ||— [ரு*] ாந்தந்ராவஞசெய-
[39.] து இவர் எழுஙகருளி நினற ஒ-
[40.] ருவிரலெ ஒருதொளை
[41.] உசரத்து வதழ ஒன்-
[42.] று ||— [சா*] தேவரும நமபி-
[43.] ராட்டியாரும எழுந்த-
[44.] ருளி நினற ஒருமுழமெ
[45.] இருவிரல நீளத்துப-
[46.] பதின அறுவிரல
[47.] அகலதது அறுவிர-
[48.] ல் உசரதது வீ○ழ ஒ-
[49.] ன்று ||— [எ*] ஸ்ரீவாஉவீ-
[50.] ○ததுக்கு மெல ஶி-
[51.] ரொவத்தினையளவு-
[52.] ஞசெலல ஒருவிர-
[53.] லெ இரண்டு தொளை
[54.] உசரதது மூவிரலளை-
[55.] ச்சுற்றிறபுறபபட்ட
[56.] ஒருஸ்ரீஹஸ்ழ[1] உடை-

East face.

[57.] யராகக்கனமாகசசெ-
[58.] யத உமாதேவர் ஒரு-

[1] Read ஸ்ரீஹஸ்தழ.

[59.] வர் |— [௮*] இவரொடுங்கூ-
[60.] டசெயத இருவிரல
[61.] உசரத்துககனமாக-
[62.] சசெயத வீ௦ஃ ஒ-
[63.] னறு |— [௯*] வாஃ[ர]ஃகெ-
[64.] ஶாஞஃ ஐயவிரலெ
[65] ஐஞசு தொளை உ-
[66.] சரதது இரணடு கை-
[67.] யயுடையராககக-
[68.] னமாகசசெயத வ-
[69.] ணுஶவாரீ ஒ[ரு]வ-
[70] [ர ||—] [௰*] வாஃராஃகெஶாஞஃ
[71.] அறுவிரலெய எழு-
[72.] தொளை நீளதது இ-
[73] ரணடு கைய்யுடை-
[74.] யராய விழுநது கிட-
[75.] நதாராகக்கனமாக-
[76] சசெயத இவா பிதா
[77.] ஒருவன ||— [௰௧*] வாஃா[ஃ]-
[78.] கெஶாஞஃ [ஒ]னப[தி]-
[79.] றறு விரல நீளத்து [இ]-
[80.] ரண்டு கைய்யு[டை]-
[81.] யராக வுஶவா[ஃஃ]
[82.] பெறுகினறாராகக்[க]-
[83.] னமாகசசெ[யத] வ-
[84.] ணுஶவாரீ ஒருவா [||— ௰௨*]

North face.

[85.] இவனுககு வுஶஸ[ர]-
[86.] ஃஃ குடுதத பதி[ன்]
[87] அறுவிரலெ [ந]ா[லு]
[88] தொளை நீளதது [அ]-
[89] ை விரலக[லத]து [இர]-
[90.] ண்டு தெ[ாளைக]க[ன]-
[91.] தது வ[ஷ]மா[லை]
[92] ஒனறு [||—] [௰௩*] [இவ]ர[களை]-
[93.] ககவிதத இருமுழ[மெ]-
[94.] ய இருபத்து [மூவிர*]-
[95.] றசுறறிற்[கனமாகச]-
[96.] செய[து கவி]தத [வுஶெஹ]
[97.] ஒனறு [||—] [௰௪*]

TRANSLATION.

1. Hail ! Prosperity ! (*The following*) copper images (*tiru-mêni*), which the lord Śrî-Râjarâjadêva had set up until the twenty-ninth year (*of his reign*) in the temple of the lord Śrî-Râjarâjêśvara, were measured by the cubit measure (*muṛam*) (*preserved*) in the temple of the lord, and engraved on stone —

2. One solid image of Chandêśvara-Prasâdadêva,[1] having four divine arms (*and measuring*) twenty *viral* and four *tôrai* in height from the feet to the hair.

3 One lotus (*padma*) on which this (*image*) stood, set with jewels, joined to the feet of the god, (*and measuring*) [one] *viral* and two *tôrai* in height.

4. One solid (*image of*) Muśalagan̲,[2] having two arms (*and measuring*) three *viral* in height from the ear to the hair.

5. One solid image of his[3] consort Umâparamêśvarî, (*measuring*) fifteen *viral* and three *tôrai* in height from the feet to the hair.

6. One lotus on which this (*image*) stood, set with jewels (*and measuring*) one *viral* and one *tôrai* in height.

7 One pedestal (*pîtha*) on which the god and the goddess stood, (*measuring*) one *muram* and two *viral* in length, sixteen *viral* in breadth, and six *viral* in height.

8. One solid (*image of*) Mahâdêva, from which one divine arm was projecting (*and which measured*) one *viral* and two *tôrai* in height from the sacred pedestal (*śrî-pâda-pîtha*) to the top (*śirôvarttan̲ai*), and three *viral* and a half in circumference.

9. One solid pedestal, joined to this (*image and measuring*) two *viral* in height.

10. One solid (*image of*) Chandêśvara, having two arms (*and measuring*) five *viral* and five *tôrai* in height from the feet to the hair

11. One solid (*image of*) his father, having two arms, represented as having fallen down and lying on the ground, (*and measuring*) six *viral* and seven *tôrai* in length from the feet to the hair.

12. One solid (*image of*) Chandêśvara, having two arms, represented as receiving a boon (*from the god, and measuring*) nine *viral* in length from the feet to the hair.

13. One flower-garland (*pushpa-mâlai*), given to him as a boon (*and measuring*) sixteen *viral* and four *tôrai* in length, half a *viral* in breadth, and two *tôrai* in thickness.

14. One solid aureola (*prabhâ*), covering these (*images and measuring*) two *muram* and twenty-[three] *viral* in circumference.

No. 30. On a pillar of the south enclosure.

This inscription gives the dimensions of a copper image of Pañchadêha, *i e.*, Śiva with five bodies, which king Râjarâjadêva had set up in the Râjarâjêśvara temple before the 29th year of his reign. One of the five bodies was larger than the others and had ten arms, while the four smaller bodies had four arms each.

Text.

North face.

[1] ஸ்வஸ்தி ஸ்ரீ [||*] உடையா-
[2.] [ர்] ஸ்ரீராஜராஜதேவர
[3.] [உடை]யார ஸ்ரீராஜரா-
[4] [ஜே]ஶ்வரமு உடையார

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[1] *I e*, 'Śiva, represented in the act of conferring a boon (*prasâda*) on Chandêśvara,' compare paragraphs 12 and 13 of this inscription

[2] This word may be either connected with the Sanskrit *musala*, 'a pestle, a club,' or with the Tamil *muśal*, 'a hare' In the Tañjâvûr inscriptions, Muśalagan̲ is always represented as lying on the ground In No 50, paragraph 7, and in No 51, paragraph 2, it is distinctly stated that he was lying under the foot of Śiva. He therefore appears to be a demon who was conquered by the god

[3] This pronoun refers to paragraph 2

[5.] [கெ]ாயிலில யாண்டு
[6.] [இ]ருபத்தொன்பதாவ-
[7.] [து] வரை எழுநதருளு-
[8.] [வி]தத செபபுததிரு-
[9.] [ெ]மனி உடையார கொ-
[10.] [யி]லில முழததால
[11.] அளநது கலலில
[12] [ெ]வட்டின ||— [க*] வஞெஜ-
[13.] [ஹ]மூர்த்தி[க]ளில் வா-
[14.] [ஹ]ாஹுகெ[ஸ]ாஙஃ இருப-
[15.] [த]திருவிரலெ நானகு
[16.] [ெ]தாரை உசரததுபப-
[17.] [த]து ஸ்ரீஹஸ்தஃ உ-
[18.] டையராககனமா-
[19.] க எழுந்தருளுவிதத தி-
[20.] ருமெனி ஒருவர் |— [உ*] இவ-
[21.] ரொடுஙகூட நாலு ரூப.
[22] வததிலும வாஹாதி-
[23] கெஸாஙஃ பதின[ல]-
[24.] விரல உசரத்து நநநாலு
[25.] ஸ்ரீஹஸ்தங்கள உ-
[26.] டையாகளாககனமா-
[27.] க எழுந்தருளுவித்த திரு-
[28] மெனி நாலு [௪*] இவா எழுஞரு-

West face.

[29.] ளி நினற மூவிரலெ-
[30.] ய நானகு தொரை
[31.] உசரததுபபதின ஐ-
[32.] யவிரலெய நானகு
[33] தொரைசசமசதுர-
[34] தது வததவிஃ ஒ-
[35] னறு ||— [ச*]

TRANSLATION.

1. Hail! Prosperity! (*The following*) copper image, which the lord Śrî-Râjarâjadêva had set up until the twenty-ninth year (*of his reign*) in the temple of the lord Śrî-Râja-râjêśvara, was measured by the cubit measure (*preserved*) in the temple of the lord, and engraved on stone:—

2. One solid image, (*forming one*) of the (*five*) bodies (*mûrti*) of Pañchadêha, having ten divine arms, (*and measuring*) twenty-two *viral* and four *tôrai* in height from the feet to the hair.

3. Four solid images, (*joined*) to this (*image*), having four divine arms (*corresponding*) to each of the four faces, (*and measuring*) fourteen *viral* in height from the feet to the hair.

4. One pedestal (*surmounted by*) a lotus (*padma-pîtha*) on which this (*image*) stood, (*measuring*) three *viral* and four *tôrai* in height, and fifteen *viral* and four *tôrai* ...

No. 31. ON THE NORTH FACE OF A PILLAR OF THE SOUTH ENCLOSURE.

This inscription opens with the same Sanskrit *ślôka* as No. 1. The remaining portion, which is in Tamil, records that the enclosure of the temple was built by order of king Râjarâjadêva, and under the superintendence of the commander of his army, Krishna Râma. The same person is mentioned three times in the large Leyden grant.

TEXT.

[1.] ஸ்வஸ்தி ஶ்ரீ: [|*] ஸமஸ்த
[2.] ஸீம[ந்த]ஶ்ரேணி-
[3.] மௌ[ளி]ம்மாலோபசேவ-
[4.] [ய]ஶ[ா]ஸநம் [|*] ராஜரா
[5.] [ஜ]ஜராஜஸ்ய ராஜ-
[6.] [கே]ஸரிவர்ம்மண: [௨] [க*]
[7.] [உ]டையார் ஸ்ரீராஜ-
[8.] [ரா]ஜதேவர் திருவாய்
[9.] [மொ]ழிந்தருள இதி-
[10.] [ரு]ச்சுற்றுமாளி[கை]
[11.] எடுப்பித்தான்
[12.] ஸேநாபதி சோ-
[13.] ழமண்டலத்து உ-
[14.] ய்யக்கொண்டா-
[15.] னவளநாட்டு வெ[ண்]-
[16.] ணாட்டு அமண[கு]-
[17.] டியான கேரளாந்[த]-
[18.] கச்சதுர்வே[தி]மங்[க]-
[19.] லத்து ஸ்ரீக்ருஷ்[ண]
[20.] இராமனான மும[்ம]-
[21.] டிசோழப்ரஹ்மமா[ரா]-
[22.] யன் || உ உ [உ*]

TRANSLATION.

1. Hail! Prosperity! This (*is*) an edict of Râjarâja, (*alias*) Râjakêsarivarman, which is cherished by the multitude of the diadems of (*i.e.*, which is obeyed by) the crowd of all princes.

2. By order of the lord Śrî-Râjarâjadêva, this hall which surrounds the temple (*tiru-śuṟṟu-mâligai*) was caused to be built by the general (*sênâpati*) Śrî-Krishna Râma, *alias* Mummadi-Śôra-brahma-mârâyan,[1] (*a native*) of Amankudi, *alias* Kêralântaka-chaturvêdimangalam, in Veṇṇâdu, (*a subdivision*) of Uyyakkondân-valanâdu in Śôra-mandalam.

[1] On similar surnames see p 125, note 2. In the large Leyden grant the same surname of Krishna Râma occurs twice (lines 131 and 163), while he is called Râjêndra-Śôra-brahma-m[â*]râyan at the end of that inscription (line 437 f). In the first two instances, he is designated as chief secretary (*ôlai-nâyakan*) of Râjarâja, who, according to an inscription at Mêlpâdi (No 87 of my *Progress Report for October* 1889 *to January* 1890, G O, dated 11th March 1890, No 189, Public) had the surname Mummudi-Śôradêva Consequently, the first surname of Krishna Râma means 'the great king of the Brâhmanas of Mummadi-Chôḷa, *i e.*, Mummudi-Chôla or Râjarâja' The third occasion, on which Krishna Râma's name occurs in the Leyden grant, shows that, after the accession of Râjêndra-Chôla, who issued the grant after the death of his father Râjarâja, the original surname was changed into 'the great king of the Brâhmanas of Râjêndra-Chôla.' This change is an additional proof of the identity of Râjêndra-Chôla with Madhurântaka (Vol I, p 96).

No. 32. On a pillar of the south enclosure.

This inscription describes a group of copper images of Śiva, his wife, and their two sons, which had been set up by an officer of Râjarâjadêva before the 29th year of the king's reign.

Text.

North face.

[1.] ஸ்வஸ்தி ஸ்ரீ: [|*] உை[ட]-
[2.] யார ஸ்ரீராஜராஜ[தெ]-
[3] வர் பெருநதரம ந . .
[4] ர கிழான வெளாளு[கி*]-
[5] த்தனை பி[1]ராநதக[ப*]-
[6.] பலலவரையன [ஸ்ரீ]-
[7.] ராஜராஜீஸ்வர உ[டை]-
[8.] யார கொயிலில [யா]-
[9] ண்டு இருபததொ[ன]-
[10] பதாவது வரை எ[ழுந]-
[11.] தருளுவித்த செபபுத[திரு]-
[12.] மெனிகள உடை[யா]-
[13] ர கொயிலில் முழ[த]-
[14] தால் அளநதும ரத[ங்]-
[15.] கள சாடு நீககி தக்ஷி-
[16.] ணமேருவிடஙகந் என-
[17.] னுஙகல்லால நிறை
[18.] எடுத்துஙகலலில
[19.] வெட்டினபடி ||— [க*] ஞுவ-
[20.] னததினறுஙகெஷா-
[21.] ஷததளவுஞ்செலல
[22.] பதிநாலவிரலரை உசர-
[23.] முமநாலு ஸ்ரீஹஸ்த-
[24.] மும உடையராய ஸபவா-
[25.] ஸனம் எழுநதருளி இ-
[26.] ருநதாராககணமாக எ-
[27.] ழுநதருளுவிதத உமாஸ-

West face.

[28] [ஹி*]தர் திருமெனி ஒ-
[29] [ருவ]ர [||—] [உ*] ஞுவனத்தி-
[30.] [நி]னறுஙகெஷாஷத-
[31.] [த]ளவுஞ்செல்ல ப-
[32.] [தி]னொருவிரலரை [உ]-
[33.] [சர]த்து எழுந்தருளி இ-
[34.] [ருந]தாராககணமாக
[35] [எ]ழுநதருளுவித்த இ-

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[1] Read ப.

[36.] [வா] க[ம]பிராட்டியார
[37.] [உமா]பரமெஸ்வரிய[ா]-
[38.] [ா தி]ருமெனி ஒருவா [௩*]
[39.] [ப்]ரஊாவிகெஸராஜ்ய
[40.] [ஐ]விரலரை உசரமு-
[41.] [ம] இரண்டு ஸ்ரீஹஸ்த-
[42.] தகொடும எழுநத-
[43.] ருளி நின்றாககன-
[44.] மாக எழுநதருளுவித்-
[45.] த [illegible]தெ-
[46.] வா திருமெனி ஒருவா [௪*]
[47.] வாஉாவிகெஸராஜ்ய
[48.] ஐவிரல உசரமும நா-
[49.] லு ஸ்ரீஹஸ்தகதொ-
[50.] டு கனமாக எழு[ந]-
[51.] தருளுவித்த கணப-
[52.] தியார் திருமெனி ஒரு-
[53.] வர் .|— [௫*] ஒருமுழவரை நீ-
[54.] ளத்து பதினையவிர-

. . . .

TRANSLATION.

1 Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Vêlâṉ Â[di]ttaṉ (*i.e.*, Âditya), *alias* Parântaka-Pallavaraiyaṉ, a headman (*kiráṉ*) of . . . . . (*and*) a *Perundaram*[1] of the lord Śrî-Râjarâjadêva,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, and after the jewels (*given to them*) had been weighed without the threads by the stone called (*after*) Dakshina-Mêru-Viṭankaṉ —

2. One solid image of (*Śiva*) the husband of Umâ, having four divine arms, comfortably seated and (*measuring*) fourteen *viral* and a half in height from the seat to the hair.

3. One solid image of his consort Umâparamêśvarî, seated and (*measuring*) eleven *viral* and a half in height from the seat to the hair.

4. One solid image of the god Subrahmaṇya, having two divine arms, standing and (*measuring*) five *viral* and a half in height from the feet to the hair.

5. One solid image of Ganapati, having four divine arms and (*measuring*) five *viral* in height from the feet to the hair.

6. . . . . one *muram* and a half in length, fifteen *viral* . . . .[2]

No. 33. ON A NICHE OF THE SOUTH ENCLOSURE.

This is another copy of the inscription No. 31.

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[1] This word means 'of high rank' and appears to be the designation of some office.

[2] This paragraph probably contained the measurements of the pedestal, on which the previously mentioned images were placed

TEXT.

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] ஸகல விஶ்வ[ம்]-
[2.] வதூஶ்ரேணிமௌளிஶோபா-
[3.] வதாரோதய [|*] ஸாமஸ்த ராஜராஜஸ்ய ர[ா]-
[4.] ஜகேஸரிவர்ம்மண: ||— [க*] உடையார ஸ்ரீரா-
[5.] ஜராஜதெவர திருவாய மொழிநத[ரு]ள இ[த]திருச[சு]-
[6.] றறுமாளிகைய் எடுபபிததான ஸெநாபதி சொழ-
[7.] மணடலதது உயயககொணடார[1] வளநாடடு வெணணாட்டு
[8.] அமணகுடியான கெரளாநத[க]சதுரவெதிமஙகலத-
[9] து ஸ்ரீக்ருஷ்ணந் இராமனன முமமடிசொழப்ரஹ்மமாராய[ன] [உ*]

No. 34. ON A NICHE AND A PILLAR OF THE SOUTH ENCLOSURE.

This inscription records that Lôkamahâdêvî, a queen of Râjarâjadêva, set up a copper image of Pichchadêvar, to which she presented a number of ornaments (paragraphs 9 to 19) and two vessels of gold and silver (paragraphs 20 and 21). The image was set up before the 29th year [of the reign of Râjarâjadêva] and is referred to as having been set up by the queen in the inscription No. 9, which belongs to the 6th year of the reign of Râjêndra-Chôladêva. From its attendants and attributes which are mentioned in the present inscription,—a goblin (*Bhûta*), an antelope and a skull (paragraphs 3, 5 and 21),—it may be concluded that the image was one of Śiva.[2]

TEXT.

A. ON THE NICHE.

First section.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] உடையார ஸ்ரீராஜராஜதெவர நமபி-
[2.] ராட்டியார ஒலொகமஹாதெவியார
[3] ஸ்ரீராஜராஜீஶ்வரம் உடையார கெ[ா]யிலி-
[4.] ல் யாண்டு இரு[ப]ததொனபதாவது வரை எழுந்தரு[ளு]-
[5.] விதத செபபுததிருமெனிகள உடையார் கொயிலில
[6.] முழுததால் அளந்தும ரதநஙகள சரடு நீககி தக்ஷி[ண]-
[7.] மெருவிடங்கந் எனனுங்கலலால நிறை எடுத்தும பொ-
[8] னனும வெள்ளி[யு]ம [ஆ]டவல்லான எனனுஙகலலால நி[றை]
[9] எடுததுஙகல[வி]ல வெட்டின-
[10.] படி ||— [க*] வராஹகெஷமாஙகம ஒன்-
[11] றெ முககாலெ இருவிரலரை உச-
[12] ரமும் ஸ்ரீஹஸ்தம் நாலும் உ-
[13] டைய இருவிரலெ ஒருதொரை
[14.] [உ]சரம் உடைய திருவடிநிலையி-
[15.] ல எழுநதருளி பஙிககு எழு-
[16.] ந்தருளுகின்றராககனமாக எழு-
[17.] நதருளுவித்த பிசசதெவர திருமெ-

[1] No. 31 reads உய்யககொண்டான.

[2] Of the etymologies of Pichchadêvar, which were proposed on page 90, note 6, that from Bhikshâdêva appears now more probable.

[18.] னி ஒன்று — [உ*] இவர்க்கு வெஞ்சா-
[19.] த்தூழ் சமைத்து நின்ற பதின ஐ-

Second section.

[20.] விரலரை உசரம் உடைய கனமாகச்செ-
[21.] ய்த ஸ்ரீ தீழ் ஒன்று |— [௩*] ஸ்ரீ தைஞ்சமைந்த பதி-
[22.] ற்று விரலகலத்து வஜ்ராதூழ் ஒன்று [௪*]
[23.] [இவர்]க்கு நி[ன்]ற பத்தொன்[ப]திற்று விரல [உ]சரத்துக்க[ன]-
[24.] [ம]ாகச்செய்த மாங் ஒ[ன்]று [|—] [௫*] ஒருமுழமெ[ம பதி]னொரு-
[25.] விரல நீளத்து முக்காலெ ஐவிரல அகலத்து எழு-
[26.] [வி]ரல உசரத்து ரத்நத்ராவழ் செய்து இவர் எழுந்தருளி நின்ற
[27.] [உ]வவீடூழ் ஒன்று |— [௬*] தெவரைக்கவித்த தொர[ணக்கா]ல் · இ[ர-
ணடும]
[28.] கூடிவதூழ் ஒன்றுமாய அறுமுழமெய் இருவிரற்சுற[றுடை]-
[29.] ய கனமாகச்செய்த வஜ்ரமெ ஒன்று[1] [௭*] இவர்க்குக்குடுத்தன [அ*]
[30.] ஸ்ரீபூரி ஒன்றிற்கொத்த முத்து வட்டமும அனுவட்டமும
[31.] ஒப்புமுத்துங்குறுமுத்துஞ்சப்பத்தியுஞ்சக்கத்துங்கறடு-
[32.] ம் நிமபொளமும பயிட்டமும பாணிச்சாயுந்தொல தெயங[த]-
[33.] னவுந்தொவிடந்தனவுஞ்சிவந்த [நீ]ரும பழமுத்தும ஆக மு-
[34.] [த்]து முன்னூற்று எழுபத்திரண்டும பவழம பதிநாலும
[35.] ராஜாவர்த்[தெ]ழ் பதிநாலும இடை[க்க]ட்டு இரண்டிலுந்தடவிக்கட்டின
[36.] பளிங்கு எட்டும [பொ]த்தி எ[ட்டும] எழொன்றுக அடுத்து விள-
[37.] க்கின தாளிமபம் இரண்டும படு[க]ண ஒன்றுங்கொக்குவாய ஒன-

Third section.

[38.] றும அரக்கும உட்பட நிறை முப[ப]த்தறுகழஞ-
[39.] செய் முக்காலெ மூன்று மஞ்சாடியுங்குன-
[40.] றிக்கு விலை காசு நூறு [௯*] திரிசரம ஒன்றிற்கொத்த மு-
[41.] த்து வட்டமும் அனுவட்டமும ஒ[ப]புமுத்துங்கு-
[42.] றுமுத்தும நிமபொளமும பயிட்டமும் அமபுமு-
[43.] த்துஞ்சக்கத்தும ஆக முத்து தொணணூற்று · ஒன-
[44.] பதும பவழம ஆறும ராஜாவர்த்தெழ் ஆறும் இடைக்-
[45.] [கட்டு இரண்டி]லுங்கட்டின பொத்தி இரண்டும தடவிக்கட்டின பளிங்கு நா-
[46.] [லும மூன]்றெ[ழு]ன்றுக அடுத்து விளக்கின தாளிமபம் இரண்டுங்கொக்குவா-
[47.] [ய ஒன்றும ப]டுகண ஒன்றும அரக்கும உட்பட நிறை ஒனபதின க-
[48.] ழஞ்செய முக்காலெய் குன்றிக்கு விலை காசு இருபதெய் கால ||— [௰*]
திருப-
[49.] ப்பொற்பூ ஒன்று பொன கழஞ்செய கால ||— [௰௧*] திருக்குதமபை
ஒன்று
[50.] பொன இருகழஞ்செய எட்டு மஞ்சாடி ||— ·[௰௨*] தொ[டு] ஒன்று
பொன இருக-
[51.] [ழ]ஞ்செய [முக]்காலெ நாலு மஞ்சாடியுங்குன்றி [||—] [௰௩*] திரளமணிவடம
[52.] ஒன்று பொன நாற்கழஞ்செய நாலு [ம]ஞ்சாடியாக மூன்றிலை பொ-
[53.] ன பனனிருகழஞ்சரையெ இரண்டு மஞ்சாடி ||— [௰௪*] திருக[்கை]க-
காறை ஒ-

[1] In the original, the end of this paragraph is marked by the figure of a lotus.

[54.] னறு பொ[ன] ஒன[ப]தின கழஞ்செய முககாலெ இரண்டு மஞ்சா-
[55] டியுஙகுனறியாக இர[ணடிந]ாறபொான பததொனபதின கழஞ்-
[56] செய முக்கா[ல] [௰௫*] திருகை[ககக]ாறை ஒனறு பொான பனனி-
ருகழஞ்சாக
[57] இரணடிநால [ெ]பான [இரு]பத்து [ந]ாறகழஞ்சு [௰௬*] திருப்பட்டி-
கைட சதலி-
[58.] கைய ந[ங]க[ணை] ஒன[று ெ]பா[ன] நா[ற]பத்து ஒனபதின கழஞ்செய
முககால [௰௭*]
[59.] திருவடி[ககா]றை ஒனறு பொான பதினெ-
[60.] [ரு]கழஞ்செய முக[கா]லெ இர[ண]-
[61.] [டு] மஞ்சாடியுஙகுனறி ||— [௰௮*] திருவ[டி]-
[62.] ககாறை ஒனறு பொான பனனிரு-
[63.] கழஞ்சு [௰௯*] குறுமடல ஒனறு பெ[ா]-

B. On the pillar.

East face.

[64] ன இருபதின கழஞ்-
[65.] சரையெ இரணடு [ம]-
[66] ஞ்சாடியுஙகுனறி [||—] [௨௰*]
[67] கவாழ் ஒனறு ெ[வ]-
[68.] ளளி முபபதது ந[ா]-
[69.] றகழஞ்செய [எழு]-
[70] மஞ்சாடியுங[குன]-
[71] றி ||— [௨௧*]

Translation.

1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Lôkamahâdêvî, the consort of our lord Śrî-Râjarâjadêva,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to them*) had been weighed without the threads by the stone called (*after*) Dakshina-Mêru-Viṭankan̲, and after the gold and silver had been weighed by the stone called (*after*) Âdavallân̲.—

2. One solid image of Pichchadêvar, which was to be present at the offerings (*bali*),[1] having four divine arms, (*measuring*) one (*muram*) and three quarters, two *viral* and a half in height from the feet to the hair, and standing on a sacred pedestal (*tiruvadinilai*), which measured two *viral* and one *tôrai* in height.

3. One solid goblin (*Bhûta*), standing near this (*image*), holding the vessel for the offerings (*bali-pâtra*), and measuring fifteen *viral* and a half in height.

4. One vessel for the offerings, held by the goblin (*and measuring*) ten *viral* in breadth.

5. One solid antelope (*mân̲*), standing near this (*image and measuring*) nineteen *viral* in height.

6. One lower pedestal (*upapîtha*)[2] on which this (*image*) stood, set with jewels (*and measuring*) one *muram* and eleven *viral* in length, three quarters (*of a muram*) and five *viral* in breadth, and seven *viral* in height.

[1] Compare No 1, paragraph 3. [2] The height of the upper pedestal is already stated in paragraph 2.

7. One solid aureola, covering the god, consisting of two pillars (*tirumakkâl*) and one half-moon (*ardhachandra*), and measuring six *muram* and two *viral* in circumference.

8. To this (*image*) were given —

9. One ornament of seven strings (*saptaśari*), weighing, with the lac, thirty-six *karañju* and three quarters, three *mañjâdi* and (*one*) *kunri*, and worth one hundred *kâśu*. On (*it*) were strung three hundred and seventy-two pearls,—*viz.*, round pearls, roundish pearls, polished pearls, small pearls, *śappatti*, *śakkattu*, crude pearls, *nimbolam*, *payittam*, (*pearls*) resembling toddy in colour (*pânichchây*), (*pearls*) with rubbed surface and with cracked surface, (*pearls*) of red water and old pearls,—fourteen corals and fourteen lapis lazuli. On the two front-plates[1] were fastened[2] eight crystals, eight *potti*, two *tâlimbam* (*each of*) which consisted of seven (*pieces*)[3] soldered together, one eye (*padugan*) and one hook (*kokkuvây*).[4]

10. One ornament of three strings (*triśaram*), weighing, with the lac, nine *karañju* and three quarters and (*one*) *kunri*, and worth twenty and a quarter *kâśu*. On (*it*) were strung ninety-nine pearls,—*viz.*, round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu* and *śakkattu*,—six corals and six lapis lazuli. Into the two front-plates were set two *potti*; and (*on them*) were fastened four crystals, two *tâlimbam* (*each of*) which consisted of three (*pieces*) soldered together, one hook and one eye.

11. One sacred gold flower (*tirupporpû*), (*consisting of one*) *karañju* and a quarter of gold.

12 One sacred ear-ring (*tirukkudumbai*), (*consisting of*) two *karañju* and eight *mañjâdi* of gold.

13. One ear-ring (*tôdu*), (*consisting of*) two *karañju* and three quarters, four *mañjâdi* and (*one*) *kunri* of gold.

14. Three strings of round beads (*tiral-mani-vadam*), containing twelve *karañju* and a half and two *mañjâdi* of gold,—each (*containing*) four *karañju* and four *mañjâdi* of gold.

15. Two sacred arm-rings (*tirukkaikkârai*), consisting of nineteen *karañju* and three quarters of gold,—each (*consisting of*) nine *karañju* and three quarters, two *mañjâdi* and (*one*) *kunri* of gold.

16. Two sacred arm-rings, consisting of twenty-four *karañju* of gold,—each (*consisting of*) twelve *karañju* of gold

17. One sacred girdle (*tiruppattigai*) . . . .,[5] (*consisting of*) forty-nine *karañju* and three quarters of gold.

18 One sacred foot-ring (*tiruvadikkârai*), (*consisting of*) eleven *karañju* and three quarters, two *mañjâdi* and (*one*) *kunri* of gold.

19 One sacred foot-ring, (*consisting of*) twelve *karañju* of gold.

20. One small receptacle for sacred ashes (*kuru-madal*), (*consisting of*) twenty *karañju* and a half, two *mañjâdi* and (*one*) *kunri* of gold.

21. One skull (*kapâla*), (*consisting of*) thirty-four *karañju*, seven *mañjâdi* and (*one*) *kunri* of silver.

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[1] The literal meaning of *ulaikkattu* is 'a fastening in the middle'

[2] In Part I the expression தடவிக்கட்டின was translated by 'set into (*it*).' Paragraph 10 of this inscription shows, that its technical meaning must be different from that of கட்டின, 'set,' which occurs immediately before it I therefore translate it henceforth tentatively by 'fastened'

[3] To these seven pieces were evidently attached the seven strings, of which the ornament consisted In the next paragraph, there are only three strings, and consequently each *tâlimbam* is composed of three pieces

[4] These meanings of *padugan* and *kokkuvây* are established by several inscriptions of Part II. Cancel note 2 on page 19 of Part I

[5] The technical meanings of *kadaligai*, 'a flag,' and of the next word are not known.

No. 35. On a pillar of the south enclosure.

This inscription is engraved in continuation of the preceding one and records a deposit of money in favour of the image of Pichchadêvar, the setting-up of which is recorded in No 34. The deposit was made by certain officers of king Râjarâjadêva before the 29th year of his reign.

Text.

[71.][1] ஸ்வஸ்தி ஸ்ரீ [||*] [உ]-
[72.] டையார ஸ்ரீரா[ஜரா]-
[73.] ஜதெவர வல[ங]-
[74.] கைபபழமப[டை]-
[75.] களிலார தஙக[ளுக]-
[76.] கு அடைதத ஸ்ரீர[ா]-
[77.] ஜராஜீஶ்வரமு உ-
[78.] டையார் கொயி[லி]-
[79.] ல நமபிராட்டியார
[80.] ஓலொகமஹா-
[81.] தெவியார எழுந்-
[82.] தருளுவித்த பிசச-
[83.] தெவாககுத்திருவ-
[84.] முதுளளிடடு வெண்-
[85.] டுஙிவநதஙகளுக-
[86.] கு உடையார ஸ்ரீராஜ-
[87.] ராஜதெவாககு யா-
[88.] ணடு இருபததொன-
[89.] பதாவது வரை வை-
[90.] தத காசு இக்காசு

North face.

[91.] பொலிசைககுக்-
[92.] [ெ]காணட ஊருங-
[93.] [க]லவில [வெ]டடி-
[94.] [ய]து ||— [க*] பி[சசதெவ]-
[95.] [ா]க[கு]சசிறுகா[லை][க*]-
[96.] [கு*][ப]ெ[ப]ானகப[பழ]-
[97.] [வரி]சி [இருநாழியும]
[98.] [உ*][சசிபெ]பா[ை][தக*]-
[99.] [குப*]பொனகபப[ழ]-
[100.] [வரி]சி நானாழி[யும]
[101.] [இரா*]ை[வ]ககுபெ[பான]-
[102.] [கப்]ப[ழ]வரிசி [இருநா]-
[103.] [ழியும் ஆ]கப்பெ[பா]-
[104.] [ன]க[ப்]பழவரி[சி]
[105.] கு[றுணிககு] ஐ[ஞ்சி]-
[106.] ர[ணடாக]கிப[பொ]-
[107.] [ன]கப[பழ]நெ[லலு]

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[1] Continued from page 144.

[108.] பதககு [நா]ழி[யும] [|*]
[109.] பொனகபபழவெ[ந]-
[110.] லுககு அரைககா[ல]
[111.] வாசி நெலலு இருந[ா]-
[112.] ழி உரியும [|*] நெய[ழ]-
[113.] து உழககுககு நெல-
[114.] லுககுறுணியும [|*] ப-
[115.] ருபபமுது நாழிககு
[116.] நெலலு முனறுழி-
[117.] யும [|*] கறியமுதுககு

West face.

[118.] நெலலு முனறு-
[119.] ழியுரியும [|*] தயிர-
[120.] முது இருநாழிககு
[121.] [நெ]லலு அறு-
[122.] [நா]ழியும [|*] மிளகுக-
[123.] [கும] கடுககும சீர-
[124.] [கத]துககும புளிக-
[125.] [கு]ம நெலலு நாழி-
[126.] [யு]ம [|*] அடைககாய-
[127.] [மு]து பாககு பனனி-
[128.] [ரண]டுககும வெள-
[129.] [ளி]லையமுது [1] இருப-
[130.] [த]து நாலுககும நெ-
[131.] [ல]லு நாழி உரியும [|*]
[132.] [வி]றகுககு நெலலு
[133.] [ந]ானாழியும [|*] ஆக ஒ-
[134.] [ரு]நாளைககு ஆடவலலா-
[135.] [னெ]னனும மரககாலால
[136.] [நி]சதம நெலலு
[137.] [தூ]ணி[2]பபதககு ஒருநாழியுரி-
[138.] [ய]ாக ஓராடடைககு நெலலு
[139.] [நூ]ற்றெணபததை-
[140.] ஙகலனெ எழுகு-
[141.] றுணி நானாழிககுதத-
[142.] ஞ்சாவூர உடையா-
[143.] ர பெரும பணடார-
[144.] ததெ ஆட்டை வட்ட-

South face.

[145.] ம காசு ஒன்றுககு
[146.] முககுறுணி நெல-
[147.] லுபபொலிசை-
[148.] யூட்டாக அட்ட வ-

[1] Corrected by the engraver from மிது.

[2] Read தூணி.

[149.] ந்த்ராதித்யவறசெல-
[150.] ல வைதத காசு எழு-
[151.] நூறறு நாறபதது
[152.] மூனறு ||— [௨*] இககாசு
[153.] ராஜெந்த்ரசிஙகவ-
[154.] ளநாடடு தனியூ-
[155.] ர ஸ்ரீவீரநாராயண-
[156.] ச்துர்வ்வெதிமஙக-
[157.] லத்து* ஸபையார
[158.] உடையார ஸ்ரீராஜ-
[159.] ராஜதெவாககு' யா-
[160.] ணடு இருபததொ-
[161.] னபதாவது முதல
[162.] கொணட காசு எழு-
[163.] நூறறு நாறபதது
[164.] மூனறிநால காசு ஒ-
[165.] னறுககு • ஆட்டை வ-
[166.] ட்டம முககுறுணி நெ-
[167.] லலுபபொலிசையூ-
[168.] ட்டாக சந்த்ராதித்யவ-
[169.] ற[1] ஆட்டாணடு தொறு-
[170.] ம உடையார தஞசாவூர
[171.] பெருமபண்ட[ா]ரததெ ரா-
[172.] ஜகெஸரியொடொக[கு]ம ஆ-
[173.] டவலலானெனனும மரககா-
[174.] லால அளககககடவ நெலலு
[175.] நூறறெணபததைஙகல-
[176.] னெ இருதூணிககுறுணி [௩*]

TRANSLATION.

1. Hail! Prosperity! There was engraved on stone (1) the money, which the Vala[ṉ]gai-paramba[dai]gaḷilâr[2] of the lord Śrî-Râjarâjadêva had deposited until the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva for the offerings and other expenses required by (*the image of*) Pichchadêvar, which was attached to them (*and*) which had been set up in the temple of the lord Śrî-Râjarâjêśvara by Lôkamahâdêvi, the consort of our lord, and (2) the village, which had received this money on interest.

2. Seven hundred and forty-three *kâśu* were deposited (*under the condition*) that, as long as the moon and the sun endure, an interest of three *kuṟuṇi* of paddy per year for each *kâśu* should be delivered into the large treasury of the lord (*at*) Tañjâvûr, so as to realize one hundred and eighty-five *kalam*, seven *kuṟuṇi* and four *nâri* of paddy per year,[3] or (*one*) *tûṇi*, (*one*) *padakku*, one *nâri* and (*one*) *uri* per day of paddy (*measured*) by the *marakkâl* called (*after*) Âdavallâṉ. (*Of this daily rate*) two *nâri* of old rice for boiling (*are required*) by (*the image of*) Pichchadêvar at sunrise, four *nâri* of old rice for boiling at noon, and two

[1] Read ந.

[2] See No. 9, paragraph 4.

[3] As stated in paragraph 3, 743 *kâśu* at the rate of 3 *kuṟuṇi* per *kâśu* yield 185 *kalam*, 2 *tûṇi* and 1 *kuṟuṇi*, or 1 [illegible] and 4 *nâri* in excess of the required amount.

nâri of old rice for boiling at night; altogether, *(one) kuṟuni* of old rice for boiling, or,—as five *(measures of paddy)* yield two *(measures of rice)*,—*(one) padakku* and four *nâri* of old paddy for boiling. The increment *(vâśi)* of one eighth[1] *(which has to be added)* to the old paddy for boiling, *(comes to)* two *nâri* and *(one) uri* of paddy. *(One) kuṟuni* of paddy *(is required)* for *(one) urakku* of ghee; three *nâri* of paddy *(are required)* for *(one) nâri* of pulse; three *nâri* and *(one) uri* of paddy for curry; six *nâri* of paddy for two *nâri* of curds; *(one) nâri* of paddy for pepper, mustard, cumin and tamarinds; *(one) nâri* and *(one) uri* of paddy for twelve areca-nuts and twenty-four betel-leaves; and four *nâri* of paddy for fire-wood.

3. The members of the assembly of Śri-Vîranârâyana-chaturvêdimangalam, a free village in Râjêndrasimha-valanâdu, have to measure every year, as long as the moon and the sun endure, one hundred and eighty-five *kalam*, two *tûni* and *(one) kuṟuni* of paddy into the large treasury of the lord *(at)* Tañjâvûr with the *marakkâl* called *(after)* Âdavallâṉ, which is equal to a *râjakêsari*, for these seven hundred and forty-three *kâśu*, which they have received in the twenty-ninth year *(of the reign)* of the lord Śrî-Râjarâja-dêva,—the rate of interest being three *kuṟuni* of paddy per year for each *kâśu*.

No. 36. ON THE FIRST NICHE OF THE WEST ENCLOSURE, FIRST INSCRIPTION.

This inscription records, that the chief manager of the Râjarâjêśvara temple dedicated a brass spittoon to an image of Pillaiyâr[2] Ganapati. From an inscription on the first pillar of the west enclosure, which is partially covered by a mud wall, it appears that this image had been set up by king Râjarâjadêva before the 29th year of his reign. It was made of copper and measured 14 *viral* in height.

TEXT.

[1][3] ஸ்வஸ்தி ஸ்ரீ [||*] உடையார ஸ்ரீராஜராஜீஸ்வரமு உடையார கொயிலில[4]வாரிவா-
ராயததுபபிளளையார மணவதியாரககு உடையார ஸ்ரீராஜராஜீஸ்வரமு உடையா-
ர்ககு ஸ்ரீகாரிய[ங்]ககணகாணிநாயகஞ-

[2.] [செ*]ய[ய]கினற பாணடி[நா]டான ரா[ஜரா]ஜமண[டல]ததுததிருகக[ானப]பெரககூற-
றத்துபபாலூரபபாலூர கிழவன அரவணையான [மா]லரிகெசவன பிததளை
[செ]காணடு ஈழுபபரிசு எணசதுரமாகசசெயவி-

[3.] ததுககுடுதத படி[கக]ம [ஒனறு நி]றை[ற அ]று[பத]தொனப[தி]ன பலம [|*]
இதுக்கு விலை காசு மூனறு ||—

TRANSLATION.

Hail! Prosperity! Aravanai,[5] *alias* [Mâ]l-Ari-Kêśavaṉ, the headman of Pâlûr *(and a native of)* Pâlûr in Tirukk[âṉap]pêr-kûṟṟam,[6] *(a subdivision)* of Pândi-nâdu, *alias* Râjarâja-mandalam,[7] who held the office of head-overseer *(kankâni-nâyagam)* of the management of the temple *(śrîkârya)* of the lord Śrî-Râjarâjêśvara, gave to *(the image of)* Pillaiyâr Ganapati in the surrounding hall *(parivârâlaya)* of the temple of the lord

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[1] See page 129, note 8.

[2] Pillaiyâr, 'the son *(pillai)* par excellence,' is the popular designation of Śiva's elder son Ganêsa.

[3] Throughout this line, the superscribed vowels (*i* and *î*) are very faint

[4] Read வாரிவாரா.

[5] Arav-anai, 'he whose couch is the serpent (Śêsha),' is an epithet of Vishnu, as well as Mâl, Ari (*i.e.*, Hari) and Kêśava

[6] According to the list of *Śivasthalas*, which is prefixed to the Madras edition of the *Periyapurânam*, Kâṉappêr is the name of a place in Pândi-nâdu, *i.e.*, the Pândya country

[7] From this surname of the Pândya country, we may conclude that Râjarâja really conquered it, as hinted in the panegyrical preamble of his inscriptions by the words செழியரைத்தேசு கொள

Śrî-Râjarâjêśvara one brass spittoon (*padikkam*), which he had caused to be made of octagonal shape in the Ceylon fashion (*Îra-pariśu*) (*and*) which weighed sixty-nine *palam*. It was worth three *kâśu*.

No. 37. On the first niche of the west enclosure, second inscription.

This inscription records, that king Râjarâjadêva deposited a sum of money, which was lent to the inhabitants of four *bâzârs* at Tañjâvûr in the 29th year of his reign. Instead of the interest, these people had to supply daily a fixed number of plantains to the image of Pillaiyâr Gaṇapati, which is mentioned in the preceding inscription.

Text.

First section.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] உடையார ஸ்ரீ-
[2.] ராஜராஜதெவர ஆலை-
[3.] [ய]ததுபபிளளையார
[4.] கணவதியாரககு வாழைப[ப]ழ-
[5.] [ம] அமுது செயதருள உடையார பண-
[6.] டார[த]து பொலி[சை]யூட்டுககு வைத-
[7.] தரு[ளின] காசும இககாசு [பொலி]சையூட்டுககு
[8.] கொண[ட அங]காடிகளுஙகல[வில வெ]ட்டியது ||— [க*] [ஆ]லை-
[9.] யததுபபிள்[ளை]யார க[ண]வ[தியார]ககு அமுது செய-
[10.] தருள நிசதம வாழைபபழம [நூ]ற்றைமபதாக ஓர[ட்]-
[11.] [டை]ககு வநத வாழைப[பழ]ம ஐமபதது [நா]ல[ாயி]ரதது-
[12.] ககு காசு ஒனறுககு [வா]ழைபபழம ஆயிரத[தி]ருநூறாக
[13.] வநத கா[சு] நாற[ப]தது ஐஞசுககு காசு ஒனறுககு
[14.] ஆட்டை வட்டம அரைககாறகாசு பொ[ப]லிசை[யூ]-
[15.] ட்டா[க] ச[ந்த்]ராதித்யவத் செலல வைதத காசு
[16.] முனனூற்று [அறுப]து [உ*] [இகக]ாசி[ல] தஞச[ா]-
[17.] வூரக[கூ]றறதது தஞசாவூரபபுறமபடி நித-
[18.] தவி[னொ]தபபெருநதெருவில [ந]கரததார உ-
[19.] டையார ஸ்ரீராஜராஜதெவரககு யாணடு இரு-
[20.] பததொ[ன]பதாவது பசான முதல கொணட கா-
[21.] [சு] அறுபதிறறுகாசு ஒனறுககு ஆட்டை வட்டம

Second section.

[22.] அரைககாறகாசு [பொ]ா[லி]சையாக[க]-
[23.] கட[வ] பொலிசைககாசு எழரைககு
[24.] ச[ந்த்]ராதித்ய[வத்] உடையார பணடாரத-
[25.] தெ நிசதம இடககடவ வா[ழை]பபழ-
[26.] [ம] இருபததைஞசு ||— [ங*] தஞசாவூ[ர]-
[27.] ககூறறதது தஞசாவூரபபுறமபடி மும-
[28.] முடிசொழப்பெருநதெருவில நகரததார உடையார
[29.] ஸ்ரீராஜராஜதெவரககு யாணடு இருபததொனபதாவ-
[30.] து பசான முதல கொணட காசு நூறறிருபதிறுல காசு ஒ-
[31.] [ன]றுக்கு ஆட்டை வட்டம அரைககாறகாசு பொலிசையாககக-
[32.] டவ பொ[ப]லிசைககாசு பதினைஞசுககு ச[ந்த்]ராதித்யவத் உடையார பண[டா]-
[33.] ரததெ நிசதம இடககடவ வாழைபபழம ஐமபது ||— [ச*] தஞசாவூர[க]-

[34.] கூறறதது தஞ்சாவூரபபுறமபடி வீரசிகாமணிபபெருநதெருவில்
[35.] [ந]கரத்தார உடையார ஸ்ரீராஜராஜதெவாககு யாணடு இருபத்தொனபதாவ-
[36] [து பசான] முதல கொணட க[ா]சு நூறறிருபதிறகாசு ஒனறுககு
ஆடை[ட]
[37.] வட்டம அரைககாற்காசு பொலி[ை]சயூட்டாகக்கடவ பொலிசைக்காசு [ப]-
[38] தினைஞ்சுககு சநூராதித்யவத் [உ]டையார பணடாரத்தெ நிசதம இடககடவ
[வா]-
[39.] ழைபபழம் ஐமபது ||— [ரு*] தஞ்சாவூரக்கூறறதது தஞ்ச[ா]-
[40] வூரபபுறமபடி திரிபு[வந]மாதெவிபபெரஙகாடி நகர[த]-
[41.] தார உடையார ஸ்ரீராஜராஜதெவறகு யாணடு இருபதத[தொ]-
[42.] னபதாவது பசாந முதல கொணட காசு அறுபதிறற-
[43.] [க]ாசு ஒனறுககு ஆட்டை வடடம அரைககாறகாசு பெ[ா]-
[44.] லிசையூடடாககடவ பொலிசைககாசு எழரைககு [ச]-
[45.] நூராதித்யவத் உடையார பணடாரததெ நிசதம இடக்கட-
[46.] வ வாழைப்பழம இருபததைஞ்சு [கூ*]

TRANSLATION.

1. Hail! Prosperity! There was engraved on stone (1) the money, which the lord Śrî-Râjarâjadêva had been pleased to deposit in the treasury of the lord, to be put out to interest (*for supplying*) plantains, to be offered to (*the image of*) Pillaiyâr Ganapati in the (*surrounding*) hall (*âlaya*),[1] and (2) the markets, which had received this money on interest.

2. Three hundred and sixty *kâśu* were deposited (*under the condition*) that, as long as the moon and the sun endure, an interest of one eighth *kâśu* per year should be paid for each *kâśu*, in order to realize forty-five *kâśu* for (*purchasing*),—at the rate of one thousand and two hundred plantains for each *kâśu*,—fifty-four thousand plantains per year, *viz.*, one hundred and fifty plantains per day, to be offered to (*the image of*) Pillaiyâr Ganapati in the (*surrounding*) hall.

3. The citizens of the high-street (*perunderu*) (*called after*) Nittavinôda within the limits[2] of Tañjâvûr, (*a city*) in Tañjâvûr-kûrram, have to supply every day, as long as the moon and the sun endure, twenty-five plantains to the treasury of the lord in payment of the interest,—which amounts to seven and a half *kâśu* (*per year*),—on the sixty *kâśu*, which they have received out of this money after (*the harvest of*) the *paśân* in the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva,—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

4 The citizens of the high-street (*called after*) Mummudi-Śôra within the limits of Tañjâvûr, (*a city*) in Tañjâvûr-kûrram, have to supply every day, as long as the moon and the sun endure, fifty plantains to the treasury of the lord in payment of the interest,—which amounts to fifteen *kâśu* (*per year*),—on the one hundred and twenty *kâśu*, which they have received after (*the harvest of*) the *paśân* in the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva,—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

5 The citizens of the high-street (*called after*) Vîraśikhâmani within the limits of Tañjâvûr, (*a city*) in Tañjâvûr-kûrram, have to supply every day, as long as the moon

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[1] *Âlaya* has the same meaning as *parivârâlaya* in No 36, and as *tiru-śurru-mâligai* in No. 31, paragraph 2.

[2] See page 124, note 2.

and the sun endure, fifty plantains to the treasury of the lord in payment of the interest,—which amounts to fifteen *kâśu* (*per year*),—on the one hundred and twenty *kâśu*, which they have received after (*the harvest of*) the *paśân* in the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva,—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

6. The citizens of the great market (*pêr-aṅgâdi*) (*called after*) Tribhuvanamahâdêvî[1] within the limits of Tañjâvûr, (*a city*) in Tañjâvûr-kûṟṟam, have to supply every day, as long as the moon and the sun endure, twenty-five plantains to the treasury of the lord in payment of the interest,—which amounts to seven and a half *kâśu* (*per year*),—on the sixty *kâśu*, which they have received after (*the harvest of*) the *paśân* in the twenty-ninth year (*of the reign*) of the lord Śrî-Râjarâjadêva,—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

No. 38. On the first niche of the west enclosure, third inscription.

This inscription describes seven images, which had been set up before the 29th year [of the reign of Râjarâjadêva] by the same manager of the Râjarâjêśvara temple, who is mentioned in the inscription No. 26, and a number of ornaments, which had been given to these images by the same person (paragraphs 23 to 50) and by the inhabitants of two towns (paragraphs 51 and 59). The images represented Nambi-Ârûraṉâr (paragraphs 2, 23, 55, 59), Nangai-Paravaiyâr (5, 25, 57, 66), Tirunâvukkaraiyar (8, 29, 53), Tiruñâṉaśambandadigal (11, 36, 51), Periya-Perumâl (14, 44), his consort Lôkamahâdêvî (17, 47), and the god Chandraśêkhara[2] (20). Of these, Periya-Perumâl, 'the great king,' and his consort Lôkamahâdêvî are perhaps identical with king Râjarâjadêva and his queen Lôkamahâdêvî,[3] both of whom may have been represented as worshipping the god Chandraśêkhara, *i.e.*, Śiva, in whose honour the king had built the temple.

The inscription is of great importance for the history of Tamil literature, as it forms a *terminus ad quem* for the time of the reputed authors of the *Dêvâram* or *Mûvar-pâdal*, a collection of hymns in honour of Śiva. Dr. Caldwell[4] was inclined to assign this poem to the end of the thirteenth century. But the present inscription shows, that it must have been written before the time of Râjarâjadêva. For the inscription mentions each of the three authors of the *Dêvâram*, *viz.*, Tiruñâṉaśambandar, Tirunâvukkaraiyar (*alias* Appar) and Nambi-Ârûraṉâr (*alias* Sundaramûrti), also the latter's wife Nangai-Paravaiyâr.

It is not improbable, that the sixty-three *Tiruttondar* or Śaiva devotees, among whom the three authors of the *Dêvâram* are reckoned, belong to a much earlier period than that of Râjarâjadêva. For one of them, who is mentioned along with the rest in Sundaramûrti's hymns,[5] was Kôchchengannâṉ,[6] the son of the Chôla king Śubhadêva and of his queen Kamalavatî.[7] This Kôchchengannâṉ appears to be identical with the Chôla king Śengan, the hero of Poygaiyâr's contemporaneous Tamil poem *Kalavari*, which was recently translated by Mr. V. Kanakasabhai Pillai.[8] The same scholar

[1] The same market is referred to in No 24, line 19 f

[2] This image consisted of brass, while the other six were of copper

[3] See No 34, above

[4] *Comparative Grammar*, 2nd edition, pp. 138 ff of the Introduction

[5] தென்னவனாயுலகாண்ட செங்கணாற்கடியேன், "I (*viz*, Sundaramûrti) am the servant of Śenganâr, who, having become king of the South, ruled the world"

[6] *I.e.*, 'king (*kô*) Red-eye (*śem-kan*)'

[7] Page 239 of the Madras edition of the *Periyapurânam*.

[8] *Indian Antiquary*, Vol. XVIII, pp 259 ff

has published extracts from a later Tamil poem, the *Kaliṅgattu-Parani*, which alludes successively, without mentioning the names themselves, to the three Chôla kings Kôkkilli Kôchchengannâṉ and Karikâla.[1] In the two only copper-plate grants, which contain a genealogical account of the Chôla dynasty, the same three kings are mentioned, though in different order, as ancestors of Vijayâlaya, the grandfather of Parântaka I. The grant of the Bâna king Hastimalla[2] enumerates them thus:—Kôkkilli, Karikâla and Kôchchamkan; and in the large Leyden grant, they are arranged as follows:—Karikâla, Kôchchamkannân and Kôkkilli. To the time of Karikâla or, as he is also called in Tamil, Karikâl belongs the Tamil poem *Pattiṉappâlai* by Rudraṅgannaṉâr,[3] and to that of Śengan the above-mentioned *Kalavari*.[4] As poems in the Tamil language are thus proved to have been composed in the time of the early Chôlas, there is no objection to assigning the authors of the *Dêvâram* to the same period.

The legendary history of the sixty-three *Tiruttondar*,—and, among these, of the three authors of the *Dêvâram*,—is narrated in the *Periyapurânam* by Śêkkirâr, who is said to have composed it during the reign of the Chôla king Anapâya. The Tyâgarâjasvâmin temple at Tiruvârûr[5] contains an inscription of this king. The name Anapâya occurs in each of two Sanskrit verses at the end of the inscription, while in the introductory passage the king is called Kô-Râjakêsarivarman, *alias* Tribhuvanachakravartin Śrî-Kulôttunga-Chôladêva. In the 7th year of his reign, he made gifts to four images, which had been set up in the Tiruvârûr temple. As in the Tañjâvûr inscription, these were images of Âludaiya-Nambi (*i. e.*, Sundaramûrti), Paravai-Nâchchiyâr (the latter's wife),[6] Âludaiya-Pillaiyâr (*i. e*, Tiruñâṉaśambandar) and Tirunâvukkaraśudêvar. The concluding portion of the inscription runs thus:—

श्रीमत्ब्रह्मपुरीशवागधिपतिस्स्वस्वामिमित्रश्च[7] ये
तेभ्यो हेमसभाधिनाथचरणन्यासोल्लसन्मस्तकः [।*]
प्रादात् भूमिहिरण्यकंसरजतानन्यान्धनान्[8] सोत्तमान्[9]
श्रीयारूरधिपस्य मू[ल]वसतौ देवोनपायो नृपः ॥

लक्ष्म्यालये रचितधर्म्मपरानुपाल-
शीलान्नृपांग्घ्रिक[मल]ाञ्छिरसा नमामि [।*]
व्याग्घ्राग्रहारवरहेमसभानटेश-
पादारविन्दमधुपो [ह्य]न[प]ायनामा ॥

ஆருடையநமபி மாதாககள இசைஞாநியார ||
जननी भवतो[11] ज्ञानशिवाचार्य्यकुलेभवत् [।*]
शैवे गौ[त]मगोत्रेस्मिन् ज्ञान्याख्या कमलापुरे ॥

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[1] *Ibid*, Vol. XIX, pp 331, 339 and 341 [2] *Salem Manual*, Vol II, p 369.

[3] Published by Pandit Śâminâdaiyar in his *Pattuppâṭṭu*, Madras, 1889. According to the commentary on the *Porunar-Âṟṟuppadai*, another of the *Pattuppâttu*, the name of Karikâl's father was Ilañjêtcheṉṉi.

[4] Both poems are referred to in the *Kalingattu-Parani*, canto 8, verses 18 and 21.

[5] In the Nâgapattanam (Negapatam) tâlluqa of the Tanjore district.

[6] In the Tañjâvûr inscription, she is called Nangai-Paravaiyâr, and in the *Periyapurânam*, Paravaiyâr.

[7] Read °पती स्व°. [8] The composer treats both रजत and धन as masculines!

[9] This is a mistake for स उत्तमान् which would not have suited the metre.

[10] The neuter कमल is wrongly used as a masculine, and the compound ending in शील must be connected with नृप, though grammatically dependent on अङ्घ्रिकमल.

[11] This word seems to be used in the sense of भगवतो.

"King Anapâya, whose head glitters when placed at the feet of the lord of the Golden Hall, gave land, gold, brass, silver (*and*) other excellent treasures to the blessed Brahmapurîśa, Vâgadhipati and Svasvâmimitra at the shrine of the blessed lord of Ârûr.

"I, called Anapâya, the bee at the lotus feet of Natêśa (*i. e.*, Śiva) at the Golden Hall in the excellent Vyâghrâgrahâra,[1] bow my head at the lotus feet of (*future*) princes, who are disposed to protect the charitable gifts made at Lakshmyâlaya[2] by other (*kings*).[3]

"The mother of Âḷudaiya-Ñambi (*was*) Iśaiñâṉiyâr.

"The mother of the saint (*viz.*, Sundaramûrti), called Ñânî, was born at this (*town of*) Kamalâpura, in the family of Ñânaśivâchârya, in the Śaiva (*doctrine and*) in the *Gautama-gôtra*."

The above passage shows, that king Anapâya was a worshipper of the Śiva temple at Chidambaram, and adds the name of Iśaiñâṉiyâr,[4] the mother of Sundaramûrti, to those of Brahmapurîśa (*i.e.*, Tiruñâṉaśambandar), Vâgadhipati (*i.e.*, Tirunâvukkaraiyar) and Svasvâmimitra (*i.e.*, Sundaramûrti.)[5]

Another inscription of the Tiruvârûr temple, which is dated in the 5th year of Kô-Parakêsarivarman, *alias* Tribhuvanachakravartin Śrî-Vikrama-Chôladêva, contains a second reference to the subject of the *Periyapurânam*. From a written copy, which my assistant prepared during the few hours we could devote to the temple, it appears that the inscription relates to the legend of the calf, which was accidentally run over by the chariot of the son of the Chôla king Manu. The same legend is located at Tiruvârûr and told in other words in the introduction of the *Periyapurânam* (pages 10 to 12).

Text.

First section.

[1.] ஸ்வ[ஸ்தி] ஸ்ரீ: [||*] உடையார் ஸ்ரீர[ா]ஜராஜீஶ்வரமு உ-
[2] டையார்க்கு ஸ்ரீகார்ய[ம்]ஞ்செய்கினற பொய்கை-
[3.] நாடு கிழவன ஆதிததன ஸூர்ய[ம்]ஞன தெனனவ-
[4.] ன மூவெநதவெளான ஸ்ரீராஜராஜீஶ்வரமு உ-
[5.] [டை]டயார கொயிலில் யாண்டு இருபத்தொனபதாவது
[6] வரை எழுந்தருளுவிதத செப்பு ப்ரதிமஙகள
[7.] [உ]டையார கொயிலில முழததால அளந்தும் ரதநஙகள் சரடு நீ-
[8.] ககி தக்ஷிணமெரு-விடங்கர் எனனுஙகலலால நிறை எடு-
[9.] த்தும பொன ஆடவலலான என்னுஙகலலால நிறை எடுத்-
[10.] துஙகலிலல்[6] வெடடினபடி ||— [க*] பரகெஸரிவரமக்கு பதினெழாவ-

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[1] The mention of the Golden Hall in connection with Vyâghrâgrahâra proves the correctness of the identification of this place with Chidambaram, see Vol I, p 112, note 2

[2] Lakshmyâlaya and, in the next verse, Kamalâpura, 'the town of Lakshmî,' is evidently the Sanskrit name of Ârûr or Tiruvârûr.

[3] This verse contains the *captatio benevolentiæ*, which the donor usually addresses to his successors. The metre has obliged the "poet" to place पर after रचितधर्म before which it ought to stand, and to drop the last syllable of अनुपालन.

[4] The same female devotee is mentioned in the *Periyapurânam*, pages 1 and 240.

[5] The correct explanation of the three words Brahmapurîśa, Vâgadhipati and Svasvâmimitra is due to my assistant, who is engaged in a critical examination of the contents of the *Periyapurânam*. The first refers to the birthplace of Tiruñâṉaśambandar, Śîrgâri (Shiyali), which was also called Brahmapuram. The two others are Sanskrit translations of the Tamil names Tirunâvukkaraiyar and Embirâṉ-tôṛar (*i.e.*, Sundaramûrti.)

[6] Read கலலில.

[11.] ரலெ இரணடு தொளை உசரமும இரணடு திருககையயும உடையராகக்கன-
[12.] மாக எழுநதருளுவிதத நமபிஆரூரரா வ்ருதிமம ஒனறு || [உ*] [இ]வா
நினற இருவி-
[13.] ரலளை உசரதது வதூழ ஒன்று ||— [ந*] இதனொடுஙகூடசசெயத எண்விரல ச-
[14.] மசதுரதது மூவிரலெ இரணடு தொளை உசரதது இவர் எழுநதருளி நினற
[15.] வீ○ழ ஒனறு [||—] [ச*] பதினறுவிரல நீளதது இரணடு திருக்கையுடைய-
ராககக்கன-
[16.] மாக எழுநதருளு[வி]தத நஙகைபரவையாா வ்ருதிமம் ஒனறு ||— [ரு*] இவா
எழுநு-
[17.] ருளி நினற இ[ரு]வி[ரலெ] இரணடு தொளை உசரத்து வதூழ ஒனறு [||—]
[சா*] [இ]தனொ-
[18.] டுஙகூடச[செ]யத அறுவிரலெ இரணடு தொளை சமசதுரதது [மூ]விரல உச-
[19.] ரத்து வீ○[ழ ஒ]ன்று ||— [எ*] வாஉாழிகெஸாஙழ இருபதது இருவிரலெ
இரணடு தொ-
[20.] ளை உசரதது இரணடு திருககையயுடையராககக்கனமாக எழுநதருளுவிதத திரு-
[21.] நாவுககரையா வ்ருதிமம ஒனறு ||— [அ*] இவா எழுநதருளி நினற இரு-
விரலெ ஆறு
[22.] தொளை உசரதது வதூழ ஒன்று ||— [கூ*] இதனொடுங்கூடச்செயத எணவிரலெ
[23.] ஆறு தொளை[ச]சமசதுரத்து நாலவிரல உசரதது வீ○ழ ஒனறு ||— [ய*]
வாஉாழிகெ-
[24.] ஸாஙழ இருபததிருவிரலெ இரணடு தொளை உசரதது இரண்டு திருக்கையுடை-
[25.] யராககக்கனமாக எழுநதருளுவிதத திருஞானசமபநதடிகள வ்ருதிமம ஒனறு [யக*]
[26.] இவர் எழுந[தரு]ளி நினற இருவிரலெ இரணடு தொளை உசரதது வதூழ
ஒன்று [யஉ*]
[27.] [இதனொ]டுஙகூடசசெய்த ஒன்ப[தி]றறு
[28.] விரலெ இரண்டு தொளைசசமசதுரத்-
[29.] து நால்விரல உசரதது [வீ○]ழ [ஒ]னறு [யந*]
[30.] வாஉாழிகெஸாஙழ ஒருமுழமெ நா[ல]விர-
[31.] லளை உசரதது இரணடு திருககையுடை[ய]ரா-

Second section.

[32.] ககக்கனமாக எழுந்தருளுவித்த பெரியபெ[ரு]மாள் வ்ருதிமம ஒன்று ||— [யச*]
இவர் எழுநதரு[ளி] நின்ற ஐயவிரலெ இரண்டு தொளை உசரத[து] வதூழ ஒன-
[33.] று ||— [யரு*] இதனொடுஙகூடசசெயத பதினொரு[வி]ரறசமசதுரத[து ஐய]விரலெ
ஆறு தொள[ா உசர]த்து [வீ]○ழ ஒனறு [யசா*] இருபதது இருவிரலெ
இரணடு தொ[ா]-
[34.] ளை உசரத்து இரணடு திருககையுடையராகக்கனமாக எழுநதருளுவித்த இவா
நமபிரா[ட்டி]யாா [ஓலொ]லாகமாதெவியாா வ்ருதிமம் [ஒன]று ||— [யஎ*] இவா
எழுந்தரு-
[35.] ளி நினற ஐய[வி]ரல உசரதது வதூழ ஒனறு ||— [யஅ*] இதனொடுஙகூடச்-
செயத ஒனபதிறறு [வி]ரறச[ம]சதுரத்து ஐயவிரலெ இரணடு தொளை உசரத்து
வீ○ழ ஒன-
[36.] று ||— [யகூ*] பெரியபெ[ப]ருமாளுககு தெவாரதெவராக எழுநதருளுவிதத தெவா
வாஉாழிகெஸாஙழ ஐவிரலெ இரணடு தொளை உச[ர]தது நாலு ஸ்ரீஹஸ்தமும
உடையராக[க]-

[37] னமாகப்பிதத[ளை]யால் எழுநதருளுவிதத சநதிரசெகரதெவர் திருமெனி ஒன்று ||— [௨௰*] இவரொடுங்கூடசசெயத ஒருவிரலை[ர] உசரதது வதூமும் இருவிரலெ நாலு

[38.] தொளைசசமச[து]ரதது[ம] ஒருவிரல உசரததும் பிததளையால செயத வீ௦௸ ஒன்று ||— [௨௧*] இவளைககவிதத இருபதது ஒருவிரறசசுறறி[ற]கனமாகசசெமபால செயத வடுசெஹ

[39] ஒனறு ||— [௨௨*] இவ[ெ]ன] நமபிஆரூரனாககுக்குடுததன ||— [௨௩*] உ௱௳ராக்ஷத்தாழவடம ஒனறிறபொனனின சுரி ஐயமபததாறும உ௱௳ராக்ஷ௸ ஐயம[ப]ததாறும உட்பட நிறை

[40.] எணகழஞசெய ஒனபது மஞசாடிககு விலை காசு இருபத்தைஞசு ||— [௨௪*] இவனெ நங்கைபரவையாாககுககுடுததன ||— [௨௫*] [திரு]ககையக[கா]றை ஒனறு பொன [கழ]-

[41.] ஞசரையாக இர[ணடி]னைற்பொன முக்க[ழ]ஞ்சு [||—] [௨௬*] திருககாற்க்கா[ை]ற [ஒ]ன்று பொன கழஞ்சரையாக இரண[டி]னைறபெ[ா]ன [மு]ககழஞசு ||— [௨௭*] மொதிரம ஒனறு ெ[பா]-

Third section.

[42.] ன அரைக்கழஞ்செய மஞ்சாடி[யு]ஙகுனறி ||— [௨௮*] இ[வெ]ன தி[ரு]நாவுக்கரையாககுககுடுத்தன ||— [௨௯*] உ௱௳ராக்ஷசசுரி ெ[பா]னனின நூலிற[க]கொதத உ௱௳ராக்ஷ௸ ஒனறுட்பட நிறை [ஆ]று மஞசாடியும இரணடு மா[வு]ககு விலை காசு ஒன்று ||— [௩௰*] உ௱௳ராக்ஷசசுரி பொனனின நூலிற-

[43.] கொதத உ௱௳ராக்ஷ௸ ஒனறும் உட்பட நிறை ஆறு மஞசாடியும் இரணடு மாவுககு விலை காசு ஒனறு ||— [௩௧*] கணடிகை உ௱௳[ராக்ஷ௸ ஒ]ன[றும சுரி ஒ]ன்[றும உட்]பட நிறை ஐயஙக . . . . [மஞசாடியு]ஙகுனறிககு விலை காசு எட்டு ||— [௩௨*] திருப்[ெ]பாற்பூ ஒனறு பொன முககாலெ நாலு மஞ்-

[44.] சாடியுங்குனறி ||— [௩௩*] திருககைய்ககாறை ஒனறு பொன இருகழஞசு ||— [௩௪*] திருகை[கய]ககாறை ஒனறு பொன கழ[ஞசெ முககா]ெ[வ] நா[லு மஞ்]சாடி ||— [௩௫*] இவெ[ன தி]ருஞா[னசமபநதடிகளுககுககுடுத]தன ||— [௩௬*] உ௱௳ராக்ஷச்சுரி பொனனின நூலிறககொதத உ௱௳ராக்ஷ௸ ஒனறுடபட நிறை

[45.] அரைக்கழஞ்செ இரண்டு மஞ்சாடிககு விலை காசு ஒனறரை ||— [௩௭*] உ௱௳ராக்ஷசசுரி பொ[ன]னின நூலிறககொதத உ௱௳ராக்ஷ[௸] ஒனறுட[பட நிறை]ற அ[ரை]ககழ[ஞ்செ]ச மஞ்சாடியுஙகுனறிககு விலை காசு ஒனறரை [||—] [௩௮*] [தாழ]வட[ம ஒனறி]ற[பொ]னனின சுரி ஐமபததாறும உ௱௳ராக்ஷ௸ ஐமபததாறும உட்பட நிறை எணகழஞசெ-

[46.] ய் நாலு மஞசாடியுஙகுனறிககு விலை காசு இருபததைஞ்சு ||— [௩௯*] திருப்பொறபூ ஒனறு பொன கழஞசெய் குனறி ||— [௪௰*] திருககைய்க்காறை ஒனறு பொன இருகழஞசெய குனறி ||— [௪௧*] திருககையககாறை ஒனறு பொன கழஞசெ முக்காலெ நாலு மஞசாடி ||— [௪௨*] திருபபட்டிகை ஒன்று பொன இருகழஞசு ||— [௪௩*] இவெ[ன]

[47.] பெரியபெருமாளுக்குககுடுததன ||— [௪௪*] திருக்கையககாறை ஒன்று பொன் கழஞ்செய் ஆறு மஞ்சாடியும மூனறு மாவாக இரணடினைறபொன இருகழஞசரையெ இரணடு மஞசாடியும ஆறு மா ||— [௪௫*] திருக்குதம்பை ஒனறு பொன எடடு மஞ்சாடியும் எழுமாவாக இரண[டி]னைறபொன முககாலெ இரணடு மஞசா-

[48] டியும நானகு மா ¦— [௪௬*] இவனை இவா நமபிராட்டியார ஒலோகமா-
தெவியாரககுககுடுததன ||— [௪௭*] திருககுதமபை ஒனறு பொன எழுமஞ-
சாடியுஙகுனறியாக இரணடிறைபொன முககால ¦— [௪௮*] திருககையககா-
றை ஒனறு பொன கழஞசெய இரணடு மஞசாடியும மூனறு மா
[௪௯*] திருககையககாறை ஒனறு பொன கழஞ-
[49] செ எடடு மா ||— [௫௰*] இவன எழுநதருளுவிதத திருஞானசமபநதடிகளுககு
இராஜெநதிரசிஙகவளநாடடுததிருவாவிநாடடு உடையார ஸ்ரீராஜராஜீஸ்வரமு உடை[ய]-
யார தெவதா[ன]ஙகுறுவாணியககுடி[ய]ாகிய வாசெ[லீ]புரதது நகரததார யா-
ணடு இருபததொனபதாவது வரை குடுதத ரதநஙகள தகஷிணமெருவிடஙகன என-
னுஙகலலால நிறை எடுததும பொ-
[50] ன ஆடவலலான எனனுஙகலலால நிறை எடுத்துஙகலலில வெட்டின — [௫௧*]
உராஹ்ராகஷ்ழ பொனனி[ன சு]ரி கட்டிற[று] ஒனறும ந[ா]ண ப[டி]கணணுங-
கொககுவாயும உட்பட நிறை கழஞ்செய எழுமஞசாடிககு விலை காசு மூனறெ
கால ||— [௫௨*] இவன எழுநத-
[51] [ருளு]வி[தத] தி[ருநாவுகக]ை[ர]யாககுககு[டு]தத[ன ¦—] [௫௩*] [உராஹ்]ராகஷ்ழ
பொனனின சுரி கட்டிற்று [ஒ]னறு[ம ந]ா[ண படிகணணு]ஙகொககுவ[ா]யும
உடப[ட] நிறை கழஞ்செ எழு[மஞச]ாடிக[கு] விலை [கா]சு மூனறு ||—
[௫௪*] இவன எழுநதருளுவிதத நமபிஆ[ரூர]ஞாககுககுடுததன ||— [௫௫*]
உராஹ்ராகஷ்ழ பொனனின சுரி கடடிறறு ஒனறும நா[ண] படிகணணுஙகொ[ா]-

Fourth section.

[52] ககுவாயும உடபட நிறை கழஞசெ எழுமஞசாடிககு விலை காசு மூன்று ¦—
[௫௬*] [இ]வன எழுந்தருளுவி[த]த நங்கைபரவையாரககுககுடுததன ¦— [௫௭*] திரு-
[53.] வொனறுடபடபபட்டைக்காறை ஒனறு பொன முககாலெ குனறி ||— [௫௮*]
இவன எழுநதருளுவிதத நமபிஆரூரனாககு நிததவிநொதவளநாட்டு
[54.] வெணணிககூறறதது உடையார ஸ்ரீராஜராஜீஸ்வரமு உடையார தெவதானம வெ-
ணணி நகரத[த]ார் யாணடு இருபததொனபதாவது வரை குடுதத
[55] பொன ஆடவலலான எனனுஙகலலால நிறை எடுததுககலலில வெட்டின ||—
[௫௯*] திருககமபி ஒ[ன]று பொன் கழஞ்செ மஞசாடியுஙகுனறி ||— [௬௰*]
திருகக[ம]-
[56] பி ஒனறு பொன [கழ]ஞசெ மஞசாடி ||— [௬௧*] திரளமணிவடம ஒன்று
பொன இருகழஞசெ மஞசாடியுஙகுன[றி] ¦— [௬௨*] திருககையககாறை ஒனறு
பொன [க]-
[57] ழஞசெ [மு]ககாலெ நாலு மஞசா[டி] ||— [௬௩*] [தி]ருககை[யக]காறை
ஒனறு பொ[ன] கழஞசெ முககா[லெ]ல மூனறு மஞசா[டி]யுஙகுனறி ||—
[௬௪*] திருககாறகாறை
[58] ஒனறு பொன கழஞசெ முக்காலெ நாலு மஞசாடிய[ா]க இரணடிகாறபொன
முககழஞசெ முககாலெ மூனறு [ம]ஞ்சாடி ¦— [௬௫*] [இ]வன எழுநதருளு-
[59] விதத நஙகைபரவையாரககுககுடுததன ||— [௬௬*] திருககம[பி] ஒனறு பொன
முககாலெ இரண்டு மஞசாடியுஙகுனறி [||—] [௬௭*] திருககமபி ஒனறு பொன முக-
[60] காலெ இரணடு மஞசாடி ||— [௬௮*]

TRANSLATION.

1. Hail! Prosperity! The following copper images,—[1] which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by

[1] Throughout this inscription, the irregular neuter *pratimam* is used for the Sanskrit *pratimâ*. It denotes the image of a human being, while the image of a god is called *tirumêni*; see paragraph 20

Âdittaṉ Sûryaṉ, *alias* Teṉṉavaṉ Mûvênda-Vêḷâṉ, a headman (*of*) Poygai-nâdu, who carried on the management of the temple of the lord Śrî-Râjarâjêśvara,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to them*) had been weighed without the threads by the stone called (*after*) Dakshiṇa-Mêru-Viṭankaṉ, and after the gold had been weighed by the stone called (*after*) Âdavallâṉ :—

2 One solid image of Nambi-Ârûraṉâr, having two sacred arms and (*measuring*) seventeen *viral* and two *tôrai* in height from the feet to the hair.

3. One lotus on which this (*image*) stood, (*measuring*) two *viral* and a half in height.

4. One pedestal on which this (*image*) stood, joined to this (*lotus and measuring*) eight *viral* square, and three *viral* and two *tôrai* in height.

5. One solid image of Nangai-Paravaiyâr, having two sacred arms (*and measuring*) sixteen *viral* in length.

6. One lotus on which this (*image*) stood, (*measuring*) two *viral* and two *tôrai* in height.

7. One pedestal, joined to this (*lotus and measuring*) six *viral* and two *tôrai* square, and three *viral* in height.

8. One solid image of Tirunâvukkaraiyar, having two sacred arms (*and measuring*) twenty-two *viral* and two *tôrai* in height from the feet to the hair.

9. One lotus on which this (*image*) stood, (*measuring*) two *viral* and six *tôrai* in height.

10. One pedestal, joined to this (*lotus and measuring*) eight *viral* and six *tôrai* square, and four *viral* in height.

11. One solid image of Tiruñâṉaśambandadigal, having two sacred arms (*and measuring*) twenty-two *viral* and two *tôrai* in height from the feet to the hair.

12. One lotus on which this (*image*) stood, (*measuring*) two *viral* and two *tôrai* in height.

13. One pedestal, joined to this (*lotus and measuring*) nine *viral* and two *tôrai* square, and four *viral* in height.

14. One solid image of Periya-Perumâl, having two sacred arms (*and measuring*) one *muram*, four *viral* and a half in height from the feet to the hair.

15. One lotus on which this (*image*) stood, (*measuring*) five *viral* and two *tôrai* in height.

16. One pedestal, joined to this (*lotus and measuring*) eleven *viral* square, and five *viral* and six *tôrai* in height.

17. One solid image of his consort Olôgamâdêviyâr, having two sacred arms (*and measuring*) twenty-two *viral* and two *tôrai* in height.

18. One lotus on which this (*image*) stood, (*measuring*) five *viral* in height.

19. One pedestal, joined to this (*lotus and measuring*) nine *viral* square, and five *viral* and two *tôrai* in height.

20. One solid brass image of Chandraśêkharadêva, set up as Dêvâradêvar[1] of Periya-Perumâl, having four divine arms (*and measuring*) five *viral* and two *tôrai* in height from the feet to the hair.

21. One brass pedestal, (*measuring*) two *viral* and four *tôrai* square, and one *viral* in height, and (*bearing*) a lotus, which was joined to this (*image and measured*) one *viral* and a half in height.

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[1] This term might mean 'the god (before whom Periya-Perumâl recited) the *Dêvâram*'

22. One solid aureola of copper, covering this (*image and measuring*) twenty-one *viral* in circumference.

23. The same person gave to (*the image of*) Nambi-Ârûranâr —

24. One necklace (*târvadam*) of *rudrâksha* (*beads*), weighing,—inclusive of fifty-six gold screws (*śuri*) and fifty-six *rudrâksha* (*beads*),—eight *karañju* and nine *mañjâdi*, and worth twenty-five *kâśu*.

25. The same person gave to (*the image of*) Nangai-Paravaiyâr —

26. Two sacred arm-rings (*tirukkaikkârai*), consisting of three *karañju* of gold, — each (*consisting of one*) *karañju* and a half of gold.

27. Two sacred foot-rings (*tirukkârkârai*), consisting of three *karañju* of gold, — each (*consisting of one*) *karañju* and a half of gold.

28. One ring (*môdiram*), (*consisting of*) half a *karañju*, (*one*) *mañjâdi* and (*one*) *kunri* of gold.

29. The same person gave to (*the image of*) Tirunâvukkaraiyar —

30. A screw (*fixed in*) a *rudrâksha* (*bead*), weighing,—inclusive of one *rudrâksha* (*bead*) which was strung on a gold thread (*nûl*),—six *mañjâdi* and two tenths, and worth one *kâśu*.

31. A screw (*fixed in*) a *rudrâksha* (*bead*), weighing,—inclusive of one *rudrâksha* (*bead*) which was strung on a gold thread,—six *mañjâdi* and two tenths, and worth one *kâśu*.

32. A necklace (*kanthikâ*), weighing,—inclusive of one *rudrâksha* (*bead*) [and one screw],— five *ka*[*rañju*] . . . . *mañjâdi* and (*one*) *kunri*, and worth eight *kâśu*.

33. One sacred gold flower (*tirupporpû*), (*consisting of*) three quarters (*of a karañju*), four *mañjâdi* and (*one*) *kunri* of gold.

34. One sacred arm-ring, (*consisting of*) two *karañju* of gold.

35. One sacred arm-ring, (*consisting of one*) *karañju* and three quarters and four *mañjâdi* of gold.

36. The same person gave to (*the image of*) Tiruñâ[naśambandadigal]:—

37. A screw (*fixed in*) a *rudrâksha* (*bead*), weighing,—inclusive of one *rudrâksha* (*bead*) which was strung on a gold thread,—half a *karañju* and two *mañjâdi*, and worth one and a half *kâśu*.

38. A screw (*fixed in*) a *rudrâksha* (*bead*), weighing,—inclusive of one *rudrâksha* (*bead*) which was strung on a gold thread,—half a *karañju*, (*one*) *mañjâdi* and (*one*) *kunri*, and worth one and a half *kâśu*.

39. One necklace, weighing,—inclusive of fifty-six gold screws and fifty-six *rudrâksha* (*beads*),—eight *karañju*, four *mañjâdi* and (*one*) *kunri*, and worth twenty-five *kâśu*.

40. One sacred gold flower, (*consisting of one*) *karañju* and (*one*) *kunri* of gold.

41. One sacred arm-ring, (*consisting of*) two *karañju* and (*one*) *kunri* of gold.

42. One sacred arm-ring, (*consisting of one*) *karañju* and three quarters and four *mañjâdi* of gold.

43. One sacred girdle (*tiruppattigai*), (*consisting of*) two *karañju* of gold.

44. The same person gave to (*the image of*) Periya-Perumâl:—

45. Two sacred arm-rings, consisting of two *karañju* and a half, two *mañjâdi* and six tenths of gold,—each (*consisting of one*) *karañju*, six *mañjâdi* and three tenths of gold.

46. Two sacred ear-rings (*tirukkudambai*), consisting of three quarters (*of a karañju*), two *mañjâdi* and four tenths of gold,—each (*consisting of*) eight *mañjâdi* and seven tenths of gold.

47. The same person gave to (*the image of*) Olôgamâdêviyâr, the consort of this (*image*) —

48. Two sacred ear-rings, consisting of three quarters (*of a karañju*) of gold,—each (*consisting of*) seven *mañjâdi* and (*one*) *kuṉṟi* of gold.

49. One sacred arm-ring, (*consisting of one*) *karañju*, two *mañjâdi* and three tenths of gold

50. One sacred arm-ring, (*consisting of one*) *karañju* and eight tenths (*of a mañjâdi*) of gold.

51. There were engraved on stone the jewels,—weighed by the stone called (*after*) Dakshina-Mêru-Viṭankaṉ,—and the gold,—weighed by the stone called (*after*) Âḍavallâṉ,—which had been given until the twenty-ninth year (*of the king's reign*) to (*the image of*) Tiruñâṉaśambandaḍigaḷ, which the same person had set up, by the citizens of Kuṟuvâṇiyakkuḍi,[1] *alias* Parakêsaripuram, a *dêvadâna* to (*the temple of*) the lord Śrî-Râjarâjêśvara, in Tiruvâḷi-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu —

52. One gold screw fixed (*in*) a *rudrâksha* (*bead*), weighing,—inclusive of a string (*nâṇ*) (*with*) an eye and a hook,—(*one*) *karañju* and seven *mañjâdi*, and worth three and a quarter *kâśu*.

53. To (*the image of*) Tirunâvukkaraiyar, which the same person had set up, (*the same citizens*) gave —

54. One gold screw fixed (*in*) a *rudrâksha* (*bead*), weighing,—inclusive of a string (*with*) an eye and a hook,—(*one*) *karañju* and seven *mañjâdi*, and worth three *kâśu*.

55. To (*the image of*) Nambi-Ârûraṉâr, which the same person had set up, (*the same citizens*) gave —

56. One gold screw fixed (*in*) a *rudrâksha* (*bead*), weighing,—inclusive of a string (*with*) an eye and a hook,—(*one*) *karañju* and seven *mañjâdi*, and worth three *kâśu*.

57. To (*the image of*) Naṅgai-Paravaiyâr, which the same person had set up, (*the same citizens*) gave —

58. One neck-ring (*pattaikkâṟai*), (*consisting of*) three quarters (*of a karañju*) and (*one*) *kuṉṟi* of gold,—including one spiral [2]

59. There was engraved on stone the gold,—weighed by the stone called (*after*) Âḍavallâṉ,—which had been given until the twenty-ninth year (*of the king's reign*) to (*the image of*) Nambi-Ârûraṉâr, which the same person had set up, by the citizens of Veṇṇi,[3] a *dêvadâna* to (*the temple of*) the lord Śrî-Râjarâjêśvara, in Veṇṇi-kûṟṟam, (*a subdivision*) of Nittavinôda-vaḷanâḍu —

60. One sacred ear-ring (*tirukkambi*), (*consisting of one*) *karañju*, (*one*) *mañjâdi* and (*one*) *kuṉṟi* of gold.

61. One sacred ear-ring, (*consisting of one*) *karañju* and (*one*) *mañjâdi* of gold

62. One string of round beads (*tiral-maṇi-vaḍam*), (*containing*) two *karañju*, (*one*) *mañjâdi* and (*one*) *kuṉṟi* of gold.

63. One sacred arm-ring, (*consisting of one*) *karañju* and three quarters and four *mañjâdi* of gold.

64. One sacred arm-ring, (*consisting of one*) *karañju* and three quarters, three *mañjâdi* and (*one*) *kuṉṟi* of gold.

65. Two sacred foot-rings, consisting of three *karañju* and three quarters and three *mañjâdi* of gold,—each (*consisting of one*) *karañju* and three quarters and four *mañjâdi* of gold.

[1] The gift of this town to the Tañjâvûr temple is recorded in paragraph 4 of the inscription No 5

[2] From the context of other passages in which the word *tiru* occurs (*e g*, No 42, paragraph 12), it appears that it is used in the sense of *tirugu*, 'a spiral'

[3] The gift of this town to the Tañjâvûr temple is recorded in paragraph 17 of the inscription No 5.

66. To (*the image of*) Nangai-Paravaiyâr, which the same person had set up, (*the same citizens*) gave —

67. One sacred ear-ring, (*consisting of*) three quarters (*of a karañju*), two *mañjâdi* and (*one*) *kunri* of gold.

68. One sacred ear-ring, (*consisting of*) three quarters (*of a karañju*) and two *mañjâdi* of gold.

No. 39. On two pillars of the west enclosure.

This inscription records, that Râjarâjadêva's *sênâpati*, who had built the enclosure of the temple,[1] set up before the 29th year of the king's reign an image of Ardhanârîśvara,[2] to which he presented a number of ornaments.

Text

A On the first pillar.

East face.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] உடை-
[2.] யார ஸ்ரீராஜராஜதெ-
[3.] வர பெருநதரம உய-
[4.] யககொணடாரவ-
[5.] ளநாடடு வெணணாட்-
[6.] டு கொவூரககூற-
[7.] வெஹ்ஹிம்மருத்து நரா-
[8.] ககண ஸ்ரீக்ருஷ்ணந இரா-
[9.] மனை ஸெநாபதி
[10.] மும்மடிசொழப்ர-
[11.] ஹ்மாராயன ஸ்ரீரா-
[12.] ஜராஜீஸ்வரத்து உடை-
[13.] யார கொயிலில யா-
[14.] ணடு இருபத்தொனப-
[15.] தாவது வரை எழுநத-
[16.] ருளுவித்த செபபுத்தி-
[17.] ருமெனி உடையார கொ-
[18.] யிலில முழத்தால அள-
[19.] நதும ரதநஙகள சரடு-
[20.] ஞ்சட்டமும நீககி உக்ஷி-
[21.] ணமெருவிடஙகந எ-
[22.] ன்னுஙகலலால நிறை
[23.] எடுததும பொன ஆ-
[24.] டவலலான எனனு-
[25.] ஙகலலால நிறை எ-
[26.] டுததுஙகலலில வெ-
[27.] டடினபடி ||— [க*] வாஹா-
[28.] ஹிகெயூரத்து முககாலெ

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[1] See above, page 139

[2] A form of Śiva, in which he is represented as half male and half female.

[29] ஒருவிரல உசரதது ०ரா०ஶ-
[30.] ரஹாமஶ இரணடு ஸ்ரீஹ-
[31] ஷ்டமும உரோஹாமஶ ஒ-

North face.

[32.] ருஸ்ரீஹஷ்டமும உ-
[33.] டையராய உரோஹா-
[34] மஶ செமபின மெ-
[35.] ல பிததளை கொண-
[36.] டு பூசிககணமாக எ-
[37.] ழுநதருளுவிதத ஊ-
[38.] ஊநாரீஶ்வரர திருமே-
[39.] ணி ஒனறு ||— [௨*] ரத்நத்ர-
[40.] ஹஞ்செயது இவர
[41.] எழுநதருளி நினற
[42.] இருவிரலரை உசர-
[43.] தது வதூஶ ஒனறு [௩*]
[44.] முககாலெ இருவிரலெ
[45.] இரணடு தொரை நீ-
[46] ளதது பகிறறு விர-
[47.] லரை அகலதது ஐ-
[48.] விரல உசரதது இவர
[49.] எழுநதருளி நினற
[50.] வீ०ஶ ஒனறு ||— [௪*] இ-
[51] வரைக்கவிதத இருமு-
[52.] ழுவரையெ இருவிர-
[53.] லசசுறறிற்கனமா-
[54.] கசெயத வஜ்ரஹெ
[55.] ஒனறு ||— [௫*] இவர்க்கு-
[56] கருடுததன ||— [௬*] ஸ்ரீமுடி-
[57] ஒனறிறகொதத மு-
[58] தது வட்டமும அஞு-
[59] வடடமும ஒபபுமுத-
[60] துங்குறுமுததும அ-
[61.] மபுமுதும ஆக முத-
[62] து நூறறிருபததொ-

West face.

[63] னறும கடடின கு-
[64.] றுமுத்து எழும [ப]-
[65.] ளிககுவயிரம பதி-
[66] ஞெனறும தடவி-
[67.] ககட்டின பளிஙகு
[68.] முபபதது நாலும
[69.] பிஞ்சும அரககும
[70.] உட்பட நிறை மு-
[71.] பபதின் கழஞசெ-

[72] ய மூனறு மஞசா-
[73.] டிககு விலை காசு ஐ-
[74] மபது ।— [௭*] திருமாலை
[75] ஒனறிறகடடின கு-
[76] றுமுதது பததும ப-
[77] ளிககுவயிரம இருப-
[78] ததாறும பொததி எ-
[79] ழும தடவிககடடின
[80] பளிஙகு முபபதது
[81.] இரணடும பிஞசும
[82] அரககும உடபட நிறை
[83] அறுகழஞசெய எ-
[84] ழுமஞசாடிககு விலை
[85] காசு பனனிரணடு ।— [௮*]
[86.] வீரபட்டம ஒனறிற்-
[87] கொதத முதது பழமுத-
[88] தும வடடமும அனுவ-
[89] டடமும ஒபபுமுததுங-
[90] குறுமுததும அம[பு]மு-
[91] துஙகறடுஞசபபததி-
[92] யுஞசககததும ஆக மு-
[93] தது நூறறொருபதது

South face.

[94] ஒன்றும பொன்-
[95] னின கெருஞசிப-
[96.] பூச்செயல பதி-
[97] ஞறும் உடபட நி-
[98.] றை நாறகழஞசெ-
[99] ய மூனறு மஞசாடி-
[100] ககு விலை காசு மூன-
[101] று ॥— [௯*] ஸ்ரீவாஹாவஷ-
[102.] யழ ஒனறிலததடவிக-
[103] கடடின பளிஙகு மூ-
[104] னறும உடபட நிறை
[105] இருகழஞசெய எட்டு
[106] மஞசாடியுஙகுனறி-
[107] க்கு விலை காசு ஐஞ்சு [௰*]
[108.] ஸ்ரீவாஹாவஷயழ ஒ-
[109] னறிலததடவிக்கட்டின
[110] பளிஙகு மூனறும உ-
[111.] டபட நிறை இருகழஞ-
[112] சையெ இரணடு
[113] மஞசாடியுஙகுன-
[114.] றிக்கு விலை காசு ஐ-
[115.] ஞசு ॥— [௰௧*] திருஉதராவத்-
[116] நழ ஒனறிலத்தடவிகக-

[117.] டடின பளிஙகு ஒனறு-
[118] ம பளிககுவயிரம இ-
[119.] ரணடும உட்பட நிறை
[120.] முககழஞசரையெ
[121] மஞசாடிககு விலை காசு எ-
[122.] ழு ||— [௰௨*] திருபபொறபூ
[123] ஒனறு பொன நாற-
[124.] கழஞசாகததிருபபொ-

B ON THE SECOND PILLAR.

East face.

[125.] றபூபபதிநாறிறை-
[126] பொன அறுபதது
[127] நாறகழஞசு ||— [௰௩*] திருப-
[128.] பொறபூ ஒனறு 'பொ-
[129] ன நாறகழஞசெய கு-
[130.] னறியாக நாலிறை-
[131] பொன பதினறுகழஞ-
[132.] செய இரணடு மஞசா-
[133] டி ||— [௰௪*] திருபபொறபூ ஒன-
[134] று பொன நாறகழஞசெ-
[135] ய மஞசாடி ||— [௰௫*] திருபபொ-
[136] ற்பூ ஒனறு பொன மு-
[137] ககழஞசெய முககா-
[138.] லெ நா.லு மஞசாடி-
[139] யுஙகுனறியாக ஐஞ-
[140] சிநாறபொன பததொ-
[141] ணபதின கழஞசெய
[142.] முககாலெ இரணடு ம-
[143] ஞசாடியுங[ரு]னறி[1] ||— [௰௬*]
[144] திருபபொறபூ ஒனறு
[145] பொன முககழஞசெ-
[146] ய முககாலெ நாலு ம-
[147] ஞசாடியாக முனறிநா-
[148] ற்பொன பதிஞெருக-
[149] ழஞசெய முககாலெ இ-
[150] ரணடு மஞசாடி ||— [௰௭*] திரு'ப-
[151] பொறபூ ஒனறு பொ-
[152] ன முககழஞசெய ஒ-
[153.] ன்பது மஞ்சாடி ||— [௰௮*]
[154.] திருககையககாறை ஒன-
[155.] று பொன கழஞச-
[156.] ரையெ மூனறு [ம]ஞசா-

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[1] Read குனறி.

North face.

[157] டியுஙகுனறி ||— [௰௯*] திரு-
[158] ககையககாறை ஒ-
[159] னறு பொன கழஞ-
[160] சரையெ இரணடு
[161.] மஞசாடி |— [௨௰*] திருசகை-
[162] யககாறை ஒனறு
[163] பொன கழஞசரை-
[164] யெ நாலு மஞசாடி-
[165] யுஙகுனறி ||— [௨௧*] திருபட-
[166] ட்டிகை ஒனறு பொ-
[167] ன கழஞ்செய முககா-
[168] லெ இரணடு மஞசா-
[169] டியுஙகுனறி |— [௨௨*] திருவடி-
[170] ககாறை ஒனறு பொ-
[171] ன கழஞசெய முககா-
[172] லெ நாலு மஞ்சாடியு-
[173] ஙகுனறி ||— [௨௩*] திருவடிககா-
[174.] றை ஒனறு பொன
[175] இருகழஞசெய எ-
[176] ழுமஞசாடியுஙகு-
[177] னறி ||— [௨௪*]

TRANSLATION.

1 Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Narâkkan[1] Śrî-Krishna Râma, *alias* the general (*sênâpati*) Mummadi-Chôla-brahma-mârâyan, a *Perundaram* of the lord Śrî-Râjarâjadêva (*and a native*) of Kêralântaka-chaturvêdimangalam in Vennâdu, (*a subdivision*) of Uyyakkondâr-valanâdu,—was engraved on stone, after it had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to it*) had been weighed without the threads and the frames by the stone called (*after*) Dakshina-Mêru-Vitankan, and after the gold had been weighed by the stone called (*after*) Âdavallân —

2. One solid image of Ardhanârîśvara, (*measuring*) three quarters (*of a muram*) and one *viral* in height from the feet to the hair. The Îśvara half had two divine arms, the Umâ half had one divine arm, and its copper was covered with brass.

3 One lotus on which this (*image*) stood, set with jewels (*and measuring*) two *viral* and a half in height

4 One pedestal on which this (*image*) stood, (*measuring*) three quarters (*of a muram*), two *viral* and two *tôrai* in length, ten *viral* and a half in breadth, and five *viral* in height.

5. One solid aureola, covering this (*image and measuring*) two *muram* and a half and two *viral* in circumference

6. To this (*image*) were given :—

7. One sacred crown (*śrî-mudi*), weighing, with the *piñju* and the lac, thirty *karañju* and three *mañjâdi*, and worth fifty *kâśu*. On (*it*) were strung one hundred and twenty-one

[1] *I.e.*, 'he whose eye was bruised'

pearls, *viz*, round pearls, roundish pearls, polished pearls, small pearls and *ambumudu*; (*into it*) were set seven small pearls and eleven diamond crystals, and (*on it*) were fastened thirty-four crystals.

8. One sacred garland (*tiru-mâlai*), weighing, with the *piñju* and the lac, six *karañju* and seven *mañjâdi*, and worth twelve *kâśu*. Into (*it*) were set ten small pearls, twenty-six diamond crystals and seven *potti*; and (*on it*) were fastened thirty-two crystals

9. One front-plate (*vîra-patta*), weighing,—inclusive of sixteen *neruñji*[1] flowers, made of gold,—four *karañju* and three *mañjâdi*, and worth three *kâśu*. On (*it*) were strung one hundred and eleven pearls, *viz.*, old pearls, round pearls, roundish pearls, polished pearls, small pearls, *ambumudu*, crude pearls, *śappatti* and *śakkattu*.

10. One sacred armlet (*śrî-bâhu-valaya*), weighing,— inclusive of three crystals, which were fastened on (*it*),—two *karañju*, eight *mañjâdi* and (*one*) *kunri*, and worth five *kâśu*.

11. One sacred armlet, weighing,—inclusive of three crystals, which were fastened on (*it*),—two *karañju* and a half, two *mañjâdi* and (*one*) *kunri*, and worth five *kâśu*

12. One sacred waist-band (*udara-bandhana*), weighing,—inclusive of one crystal and two diamond crystals, which were fastened on (*it*),—three *karañju* and a half and (*one*) *mañjâdi*, and worth seven *kâśu*.

13. Sixteen sacred gold flowers (*tirupporpû*), consisting of sixty-four *karañju* of gold,—each sacred gold flower (*consisting of*) four *karañju* of gold.

14. Four sacred gold flowers, consisting of sixteen *karañju* and two *mañjâdi* of gold,—each (*consisting of*) four *karañju* and (*one*) *kunri* of gold.

15. One sacred gold flower, (*consisting of*) four *karañju* and (*one*) *mañjâdi* of gold.

16. Five sacred gold flowers, consisting of nineteen *karañju* and three quarters, two *mañjâdi* and (*one*) *kunri* of gold,—each (*consisting of*) three *karañju* and three quarters, four *mañjâdi* and (*one*) *kunri* of gold.

17. Three sacred gold flowers, consisting of eleven *karañju* and three quarters and two *mañjâdi* of gold,—each (*consisting of*) three *karañju* and three quarters and four *mañjâdi* of gold.

18 One sacred gold flower, (*consisting of*) three *karañju* and nine *mañjâdi* of gold.

19. One sacred arm-ring, (*tirukkaikkârai*), (*consisting of one*) *karañju* and a half, three *mañjâdi* and (*one*) *kunri* of gold.

20. One sacred arm-ring, (*consisting of one*) *karañju* and a half and two *mañjâdi* of gold.

21. One sacred arm-ring, (*consisting of one*) *karañju* and a half, four *mañjâdi* and (*one*) *kunri* of gold

22. One sacred girdle (*tiruppattigai*), (*consisting of one*) *karañju* and three quarters, two *mañjâdi* and (*one*) *kunri* of gold.

23 One sacred foot-ring (*tiruvadikkârai*), (*consisting of one*) *karañju* and three quarters, four *mañjâdi* and (*one*) *kunri* of gold.

24. One sacred foot-ring, (*consisting of*) two *karañju*, seven *mañjâdi* and (*one*) *kunri* of gold

No. 40. On two pillars of the west enclosure.

This short inscription is dated in the 3rd year of the reign of **Râjêndra-Chôladêva** and records the setting-up of a copper image by the same manager of the **Râjarâjêśvara** temple, whose name we have found in two inscriptions of the 29th year of the reign of

[1] நெருஞ்சி or நெருஞ்சில், *vulgo* நெரிஞ்சி, is a kind of thistle, *Tribulus terrestris*, L (Winslow).

Râjarâjadêva [1] It commands considerable interest, because it refers explicitly to the legend of one of the *Tiruttondar*, as preserved in the *Periyapurânam*.[2] In the 6th chapter of this book, we are told how Meypporunâyanâr, a Chêdi (!) king residing at Tirukkôvalûr,[3] was stabbed by his enemy Muttanâdan, who had managed to obtain a private interview in the disguise of a *Śaiva* devotee. The door-keeper Tattan, who intended to kill the murderer, was prevented by the dying king, who exclaimed·—"Oh Tattan! he is a devotee of Śiva; therefore do not harm him!"—or, as expressed in the verse which is prefixed to the story·—"(*He is*) one of us, oh Tattan'" In the subjoined inscription, the corresponding words are —"Oh Tattan! (*he is*) one of us; see!"—[4] and the person who utters them, is called Milâd-udaiyâr, 'the lord of Milâdu.' This designation of Meypporunâyanâr is synonymous with *Malâda-mannar*, 'the king of the inhabitants of Malâdu,'[5] in the opening verse, and with *Malaiya-mânâttârukku araśar*, 'the king of the inhabitants of the great country of hills,' in the prose version

In the introduction to No. 38, it was mentioned that Śêkkirâr, the author of the original poetical version of the *Periyapurânam*, wrote during the reign of the Chôla king Anapâya, *alias* Kulôttunga-Chôladêva. The characters of the Tiruvârûr inscription of this prince are decidedly more modern than those of the Tañjâvûr inscriptions of Râjarâja and Râjêndra-Chôla. Accordingly, the *Periyapurânam* must have been composed after their time. On the other hand, the subjoined inscription proves that the legends, which Śêkkirâr embodied in his work, were not of his own invention, but must have grown up in the time of the predecessors of Râjêndra-Chôla.

TEXT.

A. On the east face of the first pillar.

[1.] ஸ்வஸ்தி ஸ்ரீ ||— கொ-
[2.] பபரகெஸரிவந்ம-
[3.] ரான ஸ்ரீராஜெந்த்ர-
[4.] சொழதெவாககு
[5.] யாணடு முனறுவ-
[6.] து உடையார ஸ்ரீரா-
[7.] ஜராஜீஶ்வரமு உடை-
[8.] யாரககு ஸ்ரீகாய்யஞ்-
[9.] செயகினற பொய-
[10.] கைநாடு கிழவன ஆ-
[11.] தித்தன ஸூர்யந்(ன)ன-
[12.] ன தெனனவந் மூவெ-
[13.] நதவெளான யாண-
[14.] டு முனறுவது வரை
[15.] செயவித்த செபபு
[16.] வநதிமஙகள உடை-
[17.] யார் கொயிலில மு-

[1] Nos 26 and 38, above

[2] See the introduction to No. 38

[3] In the South Arcot district; see Mr Sewell's *Lists of Antiquities*, Vol I, p 211.

[4] The words தத்தா நமரே காண bear a close resemblance to those of the verse —நமா தத்தா

[5] Malâdu is a High Tamil form of Malainâdu, 'the hill-country,' on the probable extent of which see page 2, note 1 In the present case it must have included South Arcot

[18.] முததால அளநது-
[19] ம ராநஙகள உக்ஷி-
[20.] ணமேருவிடஙகனெ-
[21] னனுஙகலலால நி-
[22.] றை எடுததுங்கல-
[23] லில வெட்டின |— [க*] வா-
[24] ஊாதிகெசாநதம இ-
[25] ருபதிறறு விரல உசர-
[26] தது இரணடு கையு-
[27.] டையராககனமா-
[28.] கசசெயத தததா ந-
[29.] மரொ காண எனற மி-
[30] லாடுடையார ஒருவா [||—] [உ*]
[31] இவா நினற பதிறறு

B. On the east face of the second pillar.

[32.] விரல நீளதது எ-
[33] ணவிரல அகலத-
[34.] து எணவிரலுசர-
[35] தது [1]வநதசொடு-
[36] ஙகூடசசெயத வீ-
[37] ○ஷ ஒனறு ||— [ங*] இவ-
[38] னெ இவாககுக-
[39] குடுததன [||—] [ச*] ராஜரா-
[40] க்ஷ ஒனறிறகட-
[41] டின பொன எழும-
[42.] ஞசாடி உட்பட ராஜரா-
[43.] க்ஷ ஒனறு நிறை அ-
[44.] ரைககழஞசெ நா-
[45.] லு மஞசாடியுஙகு-
[46.] னறிககு விலை காசு
[47] ஒனறு [||—] [ரு*]

TRANSLATION.

1 Hail! Prosperity! In the third year (*of the reign*) of Kô-Parakêsarivarman, *alias* Śrî-Râjêndra-Chôladêva, (*the following*) copper images,—[2] which Âdittan Sûryan, *alias* Tennavan Mûvênda-Vêlân, a headman (*of*) Poygai-nâdu, who carried on the management of the temple of the lord Śrî-Râjarâjêśvara, had caused to be made until the third year (*of the king's reign*),—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, and after the jewels (*given to them*) had been weighed by the stone called (*after*) Dakshina-Mêru-Vitankan:—

2. One solid (*image of*) Milâdudaiyâr, who said —"Oh Tattan! (*he is*) one of us; see!"—having two arms (*and measuring*) twenty *viral* in height from the feet to the hair.

[1] *Panma* is a Tamil form of the Sanskrit *padma*, which, in other Tañjâvûr inscriptions, is spelt *patma*. Compare Vol. I, p. 147, note 1

[2] In the subsequent part of the inscription, only *one* image is described.

3. One pedestal on which this (*image*) stood, joined to a lotus (*and measuring*) ten *viral* in length, eight *viral* in breadth, and eight *viral* in height.

4. The same person gave to this (*image*) —

5. One *rudrâksha* (*bead*), weighing,—inclusive of seven *mañjâdi* of gold which was set into it,—half a *karañju*, four *mañjâdi* and (*one*) *kunri*, and worth one *kâśu*.

No. 41. On a niche of the west enclosure.

The date of this inscription is the same as that of the preceding No. 40. The inscription describes gifts that were made to four of the images, the setting-up of which is recorded in the inscription No. 38, by the temple manager who had set them up. The four recipients of the gifts were the images of Nambi-Ârûranâr (*alias* Sundaramûrti), Tiruñânaśambandadigal, Tirunâvukkaraiyadêvar and Periya-Perumâl. The gifts consisted of two lamps and one stand for sacred ashes.

Text.

[1] ஸ்வஸ்தி ஸ்ரீ [||*] உடையாா ஸ்ரீராஜராஜீஸ்வர
[2] உடையாாககு ஸ்ரீகாரியஞ்செ[யகி]னற பொ[ா]-
[3] யகைநாடு கிழவன ஆதிததன ஸூாயந[ன]-
[4] ன் தெனனவன மூவெநதவெளா[ன]
[5] தான எழுந்தருளுவிதத நமபியாரூா-
[6] நாாககும திருநானசமபநதடிகளுககும திரு-
[7] நாவுககரையதெவாககும உடையா[ா] ஸ்ரீரா-
[8] ஜெநதிரசொழதெவாககு [யா]ணடு மூனறு[வ]து வரை[ா]
[9.] குடுத்த தரா நிலைவிளககு ஒனறு இரு[பபு] நாராசம உட்பட நி-
[10.] றை நாறபததொருபலமரை ||— [க*] இவனெ[ன தா]ன எழுநதருளுவி-
[11] தத பெரியபெருமாளுககுககுடுதத தரா [நிலை]விளககு ஒனறு
[12] இருபபு நாராசம உட்பட நிறை நூறறிரு[பதின] ப[லம] ||— [உ*] வெணக-
[13] லமடல ஒனறு நிறை நாறபலம |— [ந*]

Translation.

1 Hail! Prosperity! Âdittan Sûryan, *alias* Tennavan Mûvênda-Vêlân, a headman (*of*) Poygai-nâdu, who carried on the management of the temple of the lord Śrî-Râjarâjêśvara, gave until the third year (*of the reign*) of the lord Śrî-Râjêndra-Śôradêva to (*the images of*) Nambi-Ârûranâr, Tiruñânaśambandadigal and Tirunâvukkaraiyadêvar, which he had set up himself, one fixed lamp (*nilai-vilakku*) of zinc (*tarâ*), which, together with an iron pin (*nârâśam*), weighed forty-one *palam* and a half.

2. The same person gave to (*the image of*) Periya-Perumâl, which he had set up himself, one fixed lamp of zinc, which, together with an iron pin, weighed one hundred and twenty *palam*

3. (*He further gave*) one stand for sacred ashes of bell-metal (*venkala-madal*), weighing four *palam*.

No 42. On a niche and a pillar of the west enclosure.

This inscription is engraved on the same niche as the preceding No. 41; the last few line are on an adjacent pillar The inscription records that, before the 29th year of the reign of Râjarâjadêva, his queen Chôlamahâdêvî set up copper images of Śiva, called Âdavallâr, and of his consort and presented a few ornaments to these two images.

Text.

A. On the niche.

First section.

[1.] [ஸ்வ]ஸ்தி ஸ்ரீ: [||*] உடையார ஸ்ரீராஜராஜ-
[2.] [தேவ]ர நம்பிராட்டியார சொழம-
[3.] [ஹ]ாதெவியார ஸ்ரீராஜராஜீ-
[4.] [ஶ்வ]ரம் [உ]டையார கொயிலில
[5] [யாண்]டு [இரு]பததொனபதாவது வ[ரை]
[6] [எ]ழுந்தருளுவித்த செபபுத்திருமெனிகள உ[டை]-
[7.] [ய]ார கொயிலில மு[ழத]தால அளந்தும ரத்நங்[க]-
[8.] [ள] சரடுஞசட்டமுஞசெப்பாணிகளுநீககி தக்ஷிணமெ[ம]-
[9.] [ரு]விடங்கர் எனனுங்கலலால நிறை எடுததும [பொ]-
[10.] ன ஆடவலலான எனனுங்கலலால நிறை எடுத-
[11] து[ங்]கலில வெட்டினபடி |— [க*] கிழக்கிடந்த முசலகெ[று]-
[12.] டுங்கூட [ப]ாதாதி[கெ]ஶாந்தம் முககாலெ அரைக்கால்
[13] முழஉசரமும ஸ்ரீஹஸ்தம் நாலும ஜடை மெல ஶம்-
[14] மாஹாராகியும ஜடை ஒனபதும பூமாலை எழும் [உ]-
[15] [டை]ய கனமாக எழுநதருளுவிதத ஆடவலலார தி-
[16.] ருமெனி ஒன்று ||— [உ*] ரத்நந்யாஸம் செயது இவர் எழு[ந்]-
[17.] தருளி நினற மூவிரல உசரம் உடைய வஸ்தம் ஒனறு [ங*]
[18.] ஐவிரல உசரதது அரை முழநீளத்து பதிறறு வி[ர]-
[19.] ல அகலம் உடைய வீஂம் ஒனறு ||— [ச*] முமமுழமெ[ம]
[20] [இ]ருவிரறகூறறிலககனமாகசசெயத ப்ரபை ஒன-

Second section.

[21] று [ரு*] இ[வ]ர நம[பி]ராட்[டி]யார [பாத]ாதிகெஶாந்தம் ப-
[22] தினெழுவிரலெ இரணடு தொரை உசரம
[23.] உடை[ய] கனமாக எழுநதருளுவிதத
[24] உமாபரமெஶ்வரியார திருமெனி ஒ-
[25.] னறு [சு*] ரத்நந்யாஸம் செயது இவா எழுநதருளி நி-
[26.] னற [இ]ருவிரலெ இரணடு தொரை உசரம உடை-
[27.] ய [வ]ஸ்[தம்] ஒன்று ||— [எ*] இவா எழுநதருளி நினற
[28.] மூவிரலெ ஆறு தொரை உசரமும எணவிரலெ
[29] ஆறு தொரை[ர] நீளமும எழுவிரலரை அகலமும உடைய
[30.] வீஂம் ஒனறு ||— [அ*] இருமுழமெ பதின [நா]லவிரல[ரை] சுறறு-
டையு[1]
[31] கனமாகசசெயத ப்ரபை ஒனறு ||— [கூ*] ஆடவலலாரககு இவரொ குடுத்-
[32] த திரளமணிவடம ஒனறு பொன அறுகழஞசரை[ர]யெ மஞசாடி |— [௰*]
[33.] இ[வ]ர நம[பி]ராட்டியார உமாபரமெஶ்வரியாரககு இவரொ குடு-
[34.] ததன |— [௰க*] பொனனின நாணிறகொதத மாணிககத்தின திரு
ஒனறிறக-
[35.] ட்டின வயிரஞசபபடியும உருளையும மூன்றுந்தடவிககட்டின மாணிகக-
[36.] ஙகொமளம ஒனறும பசசை ஒனறுங்கொத[த] மாணிக்கம ப .

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[1] Read டைய

[37.] [1] [குழிவும வரு]ஹாரமும வெஜ்ஜமுஙகொமளமும உடை[ட]த்து ஒனறு-
[38.] நதாளிமபம இரணடும படுகண ஒனறுஙகொககு[வா]ப ஒனறும
[39.] அரககும உட்பட நிறை கழஞசரையெ இரணடு மஞசாடியுமகுன-
[40.] றிககு விலை காசு நாலு [டு உ*] திரிசூலம ஒனறிறகொதத முததுவட-
டமும அ-
[41.] னுவடடமும ஒப்புமுததுஙகுறுமுததுஙகளிரதத நீருஞசிவநத ரி-
[42.] ரும பாணிச்சாயும உடைய முதது எணபததெழும பவழ- ஆறும
[43.] [வெ]பானனின னெமபு இரணடும மூ-
[44.] னறெனறுக அடுததது விளககின
[45.] தாளிம்பம இரண்டும படுகண இரண-
[46.] டும அரககும உடபட நிறை முககா-

B. On the south face of the pillar.

[47.] ழஞ்செய முககா-
[48.] லெ நா[லு] மஞசா-
[49.] டியும [எ]ழுமாவுககு
[50.] விலை காசு [எ]டடு ||— [டு ந*]
[51.] தாலிமணிவடம ஒ-
[52.] னறு பொன கழ-
[53.] ஞசெய முககாலெ
[54.] இரணடு மஞசாடியு-
[55.] ஙகுனறி |— [டு ச*]

Translation.

1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Sôramahâdêviyâr, the consort of our lord Śrî-Râjarâjadêva,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to them*) had been weighed without the threads, the frames and the copper nails by the stone called (*after*) Dakshina-Mêru-Vitankan, and after the gold had been weighed by the stone called (*after*) Âdavallân:—

2. One solid image of Âdavallâr, having four divine arms, (*the goddess*) Gangâ-bhattârakî on the braided hair, nine braids of hair (*jaṭâ*) and seven flower-garlands (*pûmâlai*), and (*measuring*), together with (*an image of*) Muśalagan who was lying on the ground, three quarters and one eighth of a *muram* in height from the feet to the hair.

3. One lotus on which this (*image*) stood, set with jewels and measuring three *viral* in height.

4. One pedestal, measuring five *viral* in height, half a *muram in* length, and ten *viral* in breadth.

5. One solid aureola (*measuring*), three *muram* and two *viral* in circumference.

6. One solid image of his consort Umâparamêśvarî, measuring seventeen *viral* and two *tôrai* in height from the feet to the hair.

7. One lotus on which this (*image*) stood, set with jewels and measuring two *viral* and two *tôrai* in height.

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[1] Perhaps பரிய has to be restored.

8. One pedestal on which this (*image*) stood, measuring three *viral* and six *tôrai* in height, eight *viral* and six *tôrai* in length, and seven *viral* and a half in breadth.

9. One solid aureola, measuring two *muram*, fourteen *viral* and a half in circumference.

10. To (*the image of*) Âdavallâr the same (*queen*) gave one string of round beads (*tiral-mani-vadam*), (*containing*) six *karañju* and a half and (*one*) *mañjâdi* of gold.

11. To (*the image of*) his consort Umâparamêśvarî the same (*queen*) gave :—

12. One spiral (*tiru*), (*consisting*) of a ruby which was strung on a gold string, weighing, with the lac, (*one*) *karañju* and a half, two *mañjâdi* and (*one*) *kuṉri*, and worth four *kâśu*. Into (*it*) were set three flat and round diamonds; (*on it*) were fastened one smooth ruby and one emerald (*pachchai*); and (*on it*) were strung one smooth ruby with [large] cavities, cuts and holes,[1] two *tâlimbam*, one eye and one hook.

13. One ornament of three strings (*triśaram*), weighing, with the lac, three *karañju* and three quarters, four *mañjâdi* and seven tenths, and worth eight *kâśu*. On (*it*) were strung eighty-seven pearls,—(*viz.*) round pearls, roundish pearls, polished pearls, small pearls, (*pearls*) of brilliant water, of red water, and resembling toddy in colour,—six corals, two gold pins (*nembu*), two *tâlimbam* (*each of*) which consisted of three (*pieces*) soldered together, and two eyes.

14. One string of beads for the marriage-badge (*tâli-mani-vadam*), (*containing one*) *karañju* and three quarters, two *mañjâdi* and (*one*) *kuṉri* of gold.

No. 43. On the base of the west enclosure.

The date of this inscription and the name of the donor are only partially preserved, but were doubtlessly the same as in the inscriptions Nos. 40 and 41. It records the setting-up of copper images of two gods,—Kshêtrapâladêva (paragraph 2) and Bhairava (7),—and of three human beings, who were arranged in a group (24). These were Śiṟuttoṇḍa-Nambi (12), (his wife) Tiruvenkâttu-Nangai (16) and (their son) Śîrâladêvar (19), who, according to the *Periyapurânam*,[2] was killed by his parents and served up as a meal to Śiva in his form of Bhairava. Thus the inscription is an additional proof of the antiquity of the legends, which are embodied in the *Periyapurânam*, and some of which are referred to in other inscriptions of Râjarâja (No. 38) and Râjêndra-Chôla (Nos. 40 and 41). Śiṟuttoṇḍaṉ is already mentioned in the *Dêvâram* of Tiruñâṉaśambandar.[3]

TEXT.

[1.][4] . . . . ன [மூ]வெந்தவெளான யாண[டு மூ]னறுவது வரை எ[ழு]நதருளு[வி]தத செபபுத[திரு]மெனிகளும [வரநி]மங[களு]ம [உ]டையார ெ[காயிலில]

[2.] முழததால் அளந[து]ம பொன [ஆடவ]லல[ா]ன எனனுஙகலலால நி[றை] [எடு]-ததும் ர[த்ந]ங[கள] சரடு நீககி உக்ஷிணசெர-பவிடங]கள [என]னுங்கலலால நிறை எடுததுஙகலலில வெட்டின ||— [க*] வாஹாதிகெஷராஜ[ஸ] முககாலெ [அரை]ககால முழஉசரத்து எடடு [ஸ்ரீ]ஹஸ்தஃ உடையாராககளமாக எழுநத-ருளுவிதத [5]கெஷத்ரபாலதெவா ஒருவா ||— [உ*] இ-

[3.] வா எழுநதருளி நினற ஒனப[தி]றறு விரல உசர[த்து] ஒனபதிற்று [வி]ரல ச(ை)மசதுரத்து வநத[ெ]தாடுஙகூடசெயத வீ০ஃ ஒனறு [||—] [௩*]

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[1] On these terms see No 7, paragraph 3

[2] Pages 217 ff of the Madras edition of 1888.

[3] Page 433 f. of the Madras edition

[4] The commencement of this inscription, which is lost, was very probably identical with lines 1 to 12 of the inscription No. 40.

[5] Read கெஷத்ரபால.

இவா[க]கெ இவன குடுதத திரளமணிவடம ஒனறு பொன கால ||— [௪*]
சுருககின வீ[ர]பட்டம [ஒ]னறு பொன எழுமஞசாடி ||— [௫*] திருககு[த]ம-
பைததகடு இரணடு பொன மூனறு மஞ்சாடி ||— [௬*] ப[ா]தாதிகெஶாந்தஂ
பதினெ-

[4.] ணவிரல உசரதது இரணடு ஶ்ரீஹஸ்தஂ உடையராய ஆடு[கி]ன்றாராககனமாக
எழுநதருளுவிதத ஶ்ரீமஹாதெ[வி]கள ஒருவா ||— [௭*] இவர் எழு-
[நதரு]ளி [நி]னற ஒன[பதி]றறு [வி]ரல உசரதது எண[வி]ரல அகலதது
பதமதொடுங[கூ]டசசெ[ய]த பீடஂ ஒனறு [||—] [௮*] [இ]வாககெ இவன
குடுதத திரளமணிவடம ஒனறு பொன நாலு மஞசா[டி] ||— [௯*] வடம்
ஒனறிறகொதத முததுககறடும இரட்டையுஞசபபத்தியும ஆக முதது முப்-

[5] [ப]தது மூனறிநால நிறை அரைககழஞசெ நாலு மஞசாடியுஙகுனறிககுககாசு
கால ||— [௰*] வடம ஒனறிறகொதத முததுககறடும இரட்[டை]யுஞசபபததியும
ஆக முதது முபபததெழிஞல நிறை எடடு மஞசாடிககு காசு கால ||—
[௰க*] பாதாதிகெஶாந்தஂ பதி[னெழு]விரல உசரதது இரணடு கை உடைய-
ரா[க]ககனமாக செயத சிறுததொணடநமபி ஒருவா ||— [௰உ*] இவாககெ
இவன குடுததன ||— [௰௩*] திரள்மணிவ-

[6] டம ஒனறு பொன [மூ]னறு மஞசாடியுஙகுனறி ||— [௰௪*] ருத்ராக்ஷக்காறை
ருத்ராக்ஷஂ நீககி பொன அரைககழஞசெ மஞசாடி ||— [௰௫*] பாதாதி-
கெஶாந்தஂ பதினைவிரல உசரதுககனமாகசசெயத திருவெணகாட்டுநங்கை ஒ[ரு]-
வா ||— [௰௬*] இவாககெ இவன குடுததந [||—] [௰௭*] பட்டைககாறை-
யிறகொதத தாலி உடபட பொன ஒனபது மஞசாடியுஙகுனறி [||—] [௰௮*]
பாதாதிகெஶாந்தஂ பன[னி]ருவிரல உசரதது இரணடு கை உடை-

[7] யராககனமாகசசெயத சீராளதெவா ஒ[ரு]வா ||— [௰௯*] இவாககெ இவன
குடுததன ||— [௨௰*] சுருககின வீரபட்டம ஒனறு பொன நாலு மஞசாடி
||— [௨௧*] . திருககுதமபைததகடு இரணடு பொன மஞ்சாடியுஙகுனறி ||—
[௨௨*] [ப]ட்டைககா[றை]றயுஞசூலமும பொன அரைககழஞசெ நாலு மஞசாடி-
யுஙகுனறி ||— [௨௩*] ப்ரதிமஙகள மூவரும நினற இருபதது மூவிரல
நீளதது எழுவிரல அகலத்து பதமதொடுஙகூட எணவிரல

[8] உசரதது. பதமதொடுஙகூடசசெயத பீடஂ ஒனறு ||— [௨௪*]

TRANSLATION.

1. (*The following*) divine and human images[1] of copper,—which had been set up until the third year (*of the king's reign*) by . . . . Mûvênda-Vêlâṉ,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, after the gold (*given to them*) had been weighed by the stone called (*after*) Âdavallâṉ, and after the jewels had been weighed without the threads by the stone called (*after*) Dakshiṇa-Mêru-Viṭankaṉ —

2. One solid (*image of*) Kshêtrapâladêva, having eight divine arms (*and measuring*) three quarters and one eighth of a *muram* in height from the feet to the hair.

3. One pedestal on which this (*image*) stood, joined to a lotus (*and measuring*) nine *viral* in height and nine *viral* square.

4. To this (*image*) he gave :—One string of round beads (*tiral-maṇi-vaḍam*), (*containing*) a quarter (*of a karañju*) of gold.

5. One front-plate (*vîra-paṭṭa*), laid (*round the head of the image and consisting of*) seven *mañjâḍi* of gold.

[1] On *tirumêṉi* and *pratimam* see page 157, note 1

6. Two plates (*tagadu*), (*used as*) sacred ear-rings (*tirukkudambai*), (*and consisting of*) three *mañjâdi* of gold.

7. One solid (*image of Siva in his*) form (*mûrti*) of Śrî-Bhairava, represented as dancing, having two divine arms (*and measuring*) eighteen *viral* in height from the feet to the hair.

8. One pedestal on which this (*image*) stood, joined to a lotus (*and measuring*) nine *viral* in height and eight *viral* in breadth.

9. To this (*image*) he gave :—One string of round beads, (*containing*) four *mañjâdi* of gold.

10. One string (*vadam*), weighing half a *karañju*, four *mañjâdi* and (*one*) *kunri*, and (*worth*) a quarter *kâśu*. On (*it*) were strung thirty-three pearls, *viz*., crude pearls, twin pearls and *śappatti*.

11. One string, weighing eight *mañjâdi*, and (*worth*) a quarter *kâśu*. On (*it*) were strung thirty-seven pearls, *viz*., crude pearls, twin pearls and *śappatti*

12. One solid (*image of*) Śiruttonda-Nambi, having two arms (*and measuring*) seventeen *viral* in height from the feet to the hair.

13. To this (*image*) he gave —

14. One string of round beads, (*containing*) three *mañjâdi* and (*one*) *kunri* of gold

15. A collar (*kârai*) of *rudrâksha* (*beads*), (*containing*),—exclusive of the *rudrâksha* (*beads*),—half a *karañju* and (*one*) *mañjâdi* of gold.

16. One solid (*image of*) Tiruvenkâttu-Nangai, (*measuring*) fifteen *viral* in height from the feet to the hair.

17. To this (*image*) he gave :—

18. A neck-ring (*pattaikkârai*), (*consisting of*) nine *mañjâdi* and (*one*) *kunri* of gold,—including the marriage-badge (*tâli*) which was strung on (*it*).

19. One solid (*image of*) Śîrâladêvar, having two arms (*and measuring*) twelve *viral* in height from the feet to the hair.

20. To this (*image*) he gave :—

21. One front-plate, laid (*round the head of the image and consisting of*) four *mañjâdi* of gold.

22. Two plates, (*used as*) sacred ear-rings, (*and consisting of one*) *mañjâdi* and (*one*) *kunri* of gold

23. A neck-ring and a spear (*śûla*), (*consisting of*) half a *karañju*, four *mañjâdi* and (*one*) *kunri* of gold.

24 One pedestal on which the three images stood, joined to a lotus (*and measuring*) twenty-three *viral* in length, seven *viral* in breadth, and eight *viral* in height together with the lotus

No. 44. On a pillar of the west enclosure

This inscription records that, before the 29th year of the reign of Râjarâjadêva, his queen Abhimânavalli set up a copper image, the name of which is only partially preserved. It seems however that it was a *linga* (paragraph 2) and that images of Śiva (3), Brahman (4), and Vishnu in his boar-incarnation (5) attended it.

The whole group probably referred to the following legend, which is narrated in the *Arunâchala-Mâhâtmya*, a mythical account of the Śaiva temple at Tiruvannâmalai in the South Arcot district:—"Śiva appeared as a fiery *linga* to Brahman and Vishnu, and

desired them to seek his base and summit, which they attempted in vain."[1] On this occasion, Vishnu is said to have assumed the shape of a boar,[2] as stated in the subjoined inscription.

TEXT.

East face

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] உடையார
[2] ஸ்ரீராஜராஜதெவர
[3] தெவியார க்ஷ[த்ர]ாந-
[4] வலவியார உடை-
[5.] யார ஸ்ரீராஜராஜீஶ்வ-
[6] ரம உடையார கொ[க]ாயி-
[7] லில யாண்டு. [இ]ருபத-
[8.] தொன[ப]தாவது வை[ர]
[9] எழுந்தருளுவிதத செ-
[10] பபுத[திருமெ]ம[னி உ]டை-
[11] யார [கொயி]லில [மு]ழு-
[12] தத[ால அளந்தும] ரதூ-
[13] ஙக[ள சாடு நீககி] உக்ஷி-
[14] ண[ஹெரம்பவிட]ஂகந் எ-
[15.] னனு[ஙகலல]ால நி-
[16] றை [எடுததுஙகல]லி-
[17] ல வெ[ட்டின] ||— [க*] [வீ]ஂ-
[18.] தது[ககு மெ][ல் ஶிரொ]ரா-
[19] வதூல்[ஊய]ள[வு]ளுசெ-
[20.] லல இரு[ப]ததொ[ரு]வி-
[21.] ரலெ[ய ஆறு] [தொ]-
[22.] [ரை] உச[ரதது] ஒரு[மு]-
[23] ழ[மெய பதினொரு]-
[24] விர[லெ இரணடு தொ]-
[25] ை[ரசசுறறில எ]ழுந[த]-
[26.] ருளுவி[தத] . [ஂ]க[வ-] .
[27] ண[தெவர[3] திருமெனி]
[28] ஒருவர [உ*] இ[வரொ]டு[ந]-

North face.

[29] தொறறமாககசெய்-
[30] து நினற ஜஂெவக-
[31] கு மெறகெஶாஙத்த-
[32.] [ள]வுளுசெல்லபப-
[33] ன[னி]ருவிரலெ நாலு
[34] [தொ]ரை உசரத்து நாலு
[35] ஸ்ரீஹஸ்தூ உடைய-

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[1] Wilson's *Mackenzie Collection*, Madras reprint, p. 191

[2] Taylor's *Catalogue*, Vol. III, p 140

[3] Restore ஶிஂக, a spelling of ஶிஂஹ which occurs in paragraphs 4 and 5 The full name of the image may have been ஶிஂஹவ-ராணதெவர.

[36.] ராககனமாகசசெய-
[37] த திருமெனி ஒருவா |— [௩*]
[38] ஷிஂகதலொடுஙகூட-
[39] சசெயத எழுவிரல உ-
[40] சரதது நாலு ஸ்ரீஹஸ்த-
[41] ம உடையராககனமா-
[42.] கசசெயத வ்யாஹ்ரி ஒ-
[43] ருவா [௪*] ஷிஂகதலொடுஙகூ-
[44.] டசசெய்த எழுவிரல
[45] உசரதது நாலு ஸ்ரீஹ-
[46.] ஸ்தம உடையராககன-
[47.] மாக வராஹதேவத-
[48.] தொடுஞசெய்த
[49.] [வி]ஷ்ணுககள] ஒ[ரு]வ[ா] [௫*]
[50.] [இ]ருமுழமெ[ம] பதிஞலவி-
[51] [ரலெ]ல நா[னகு] தொளைசசுற-
[52] [றில அ]று[வி]ரலெ நா[ன]கு
[53.] [தெ]ாளை உசரதது [வ]-
[54] [தூ]வீ°ம ஒ[ன]று ||— [௬*]
[55.] [இ]தலெ[ாடு]ஙகூடசசெ-
[56.] [ய]த மூவிரலெ நானகு

West face.

[57.] தொளை நீளதது ஒரு-
[58.] விரலெய நானகு தொ-
[59.] ளை அகலதது ஒருவி-
[60.] ரல உசரதது மொழு-
[61] வம ஒனறு ||— [௭*] இவ-
[62.] ாககுககுடுததன ||— [௮*] தா-
[63] ழவடம ஒனறிறகொ-
[64.] தத புஞ்சைமுதது
[65] நாஞூறறு முபபதிஞ-
[66] ல நிறை கழஞசளை-
[67.] யெ இரணடு மஞசாடி-
[68.] யுஙகுனறிககு விலை
[69.] காசு கால ||— [௯*] தாழவடம
[70] ஒனறிறகொதத புஞ-
[71.] சைமுதது எணணூ-
[72.] றறெணபததெழிஞ-
[73.] ல நிறை முககழஞச-
[74] ளைககு விலை காசு அ-
[75.] ளை ||— [௰*]

TRANSLATION.

1. Hail! Prosperity! (*The following*) copper image,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Abhimânavalliyâr, a queen (*dêvî*) of the lord Śrî-Râjarâjadêva,—was engraved on stone, after it had been measured by the cubit measure (*preserved*) in the temple of the lord, and

after the jewels (*given to it*) had been weighed without the threads by the stone called (*after*) Dakshina-Mêru-Vitankan —

2. One [image of Lingapurâ]na[dêva], (*measuring*) twenty-one [*viral* and six *tôrai* in height from the pedestal to the top, and one *muram*, [eleven] *viral* and [two] *tôrai* in circumference.

3. One solid image (*of Śiva*?), represented as appearing with this (*image*), having four divine arms (*and measuring*) twelve *viral* and four *tôrai* in height from the shank to the hair.

4 One solid (*image of*) Brahman, joined to the *linga*, having four divine arms (*and measuring*) seven *viral* in height

5. One solid (*image of*) Vishnu with the head of a boar (*varâha-mukha*), joined to the *linga*, having four divine arms (*and measuring*) seven *viral* in height

6. One pedestal (*surmounted by*) a lotus, (*measuring*) two *muram*, fourteen *viral* and four *tôrai* in circumference, and six *viral* and four *tôrai* in height.

7. One cow's head,[1] joined to this (*pedestal and measuring*) three *viral* and four *tôrai* in length, one *viral* and four *tôrai* in breadth, and one *viral* in height.

8. To this (*image*) were given —

9. One necklace (*târvadam*), weighing (*one*) *karañju* and a half, two *mañjâdi* and (*one*) *kunri*, and worth a quarter *kâśu*. On (*it*) were strung four hundred and thirty pearls in clusters (*puñjai-muttu*).

10. One necklace, weighing three *karañju* and a half, and worth half a *kâśu*. On (*it*) were strung eight hundred and eighty-seven pearls in clusters.

No. 45. On a niche of the west enclosure.

This inscription is another copy of Nos. 31 and 33.

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ: [||*] ஸத்தி வி-
[2.] ஸந்ர்யப்ரஸ்ரேணிஸே-
[3.] ஷிரோஜொவஜோஷி-
[4.] த்ய [|*] ஸராஸந் ராஜரா-
[5.] ஜஸ்ய ராஜகேஸரிவ-
[6.] ர்ம்மண: [க*] உடையார் ஸ்ரீரா-
[7] ஜராஜதேவ[ர் திரு]வ[ா]-
[8] ய் மொ[ழி]ந்தருள இ[த்]திருச்சு-
[9.] ற்றுமாளிகை எடுப்பித்த[ா]-
[10] ன் ஸேநாபதி செ[ா]ழமண்டல-
[11] த்து உய்யக்கொண்டான்வ-
[12] ளநாட்டு வெண்ணாட்டு அம-
[13] ணக்குடியான கேரளாந்தகச்ச-
[14] துர்வ்வேதிமங்கலத்து ஸ்ரீக்ரு-
[15] ஷ்ணந் இராமனான மும்ம-
[16.] டிசொழப்ரஹ்மாராயன் [உ*]

[1] According to the *Dictionnaire Tamoul-Français*, கோமுகி or கோமுகை is 'an opening in the shape of the head of a cow, which serves as an outlet for the water of a sacred bath,' in the present instance for the water which is poured over the *linga*.

No. 46. On two niches and two pillars of the west enclosure.

This inscription commences on the same niche as the preceding No. 45, is continued on the four faces of each of two pillars, and ends on another niche. It records that, before the 29th year of the reign of Râjarâjadêva, his queen Chôlamahâdêvî set up copper images of Rishabhavâhanadêva, *i.e.*, Śiva whose vehicle is the bull, of his consort Umâparamêśvarî, and of their son Ganapati, and that she presented various ornaments to each of these three images.

Text.

A. On the first niche.

First section.

[1.] ஸ்வஸ்தி ஸ்ரீ: [||—] உடையார ஸ்ரீ-
[2] ராஜராஜதெவர் நமபிரா-
[3.] டடியார சொழமஹாதெவி-
[4.] யார ஸ்ரீராஜராஜீஸ்வரத்து உடையார கெ[ா]-
[5] யிலெ யாணடு இருபததொனபத[ா]-
[6.] வது வரை எழுநதருளுவிதத செபபு-
[7] ததிருமெனிகள உடையார கொயிலெ மு-
[8.] ழுத்தால அளநதும ரநநஙகள[1] சரடுஞசடடமுஞ-
[9] செப்பாணிகளுநீககி தக்ஷிணமெருவிடஙகன எ[ன]-
[10.] னுஙகலலால நிறை எடுததும பொனனும ெ[வ]-
[11.] [ள]ளியும ஆடவலலான எனனுஙகலலால நி-
[12] றை எடுத்துஙகலலில வெடடினபடி — [௧*] வாஹாஷிகெ-
[13] ஸராக்ஷ ஒருமுழமெ பதிறறு விரலெ இரணடு தொ-
[14] ளை உசரமும ஸ்ரீஹஸ்த நாலும உடைய கனமா-
[15.] ர[2] எழுநதருளுவிதத ருஷபவாஹநதெவா திருமெ-
[16] னி ஒனறு [||—] [௨*] [3]ரநநாவஙுசெயது இவா எழுந்த[ரு]-
[17] ளி நினற மூவிரலளை உசரம உளள வதது ஒனறு |— [௩*] இவ-
[18.] ர நமபிராட்டியார வாஹாஷிகெஸராநதம ஒருமுழமெ ஐ-
[19] விரல உசரம உடைய கனமாக எழுநதருளுவிதத உம[ா]-
[20.] [ப]ரமெஸ்வரியார திருமெனி ஒனறு |— [௪*] [4]ரநநாவஙுசெ[ச]-

Second section.

[21.] யது இவா எழுந்தருளி
[22.] நினற இருவிரலளை உச-
[23.] [ரம் உ]ளள வதது ஒனறு |— [௫*] குளம[பி]ல
[24.] நினறுஙகொமபளவுஞசெலல ஒ[ரு]மு-
[25] [ழ]மெ அ[று]விரலெ ஐஞசு தொளை உசர[ம]
[26] உடைய கனபொளளலாகசசெயத ருஷப[ம்]
[27] ஒனறு |— [௬*] தெவரும நமபிராடடியாரும ருஷபமும [எ]-
[28] ழுநதருளி நினற இருமுழமெ ஒருவிரலெ இரணடு தெ[ா]-
[29] ளை நீளமும ஒனறெ கால முழ அகலமும பதிறறு வி[ர]-
[30] லெ ஒருதொளை உசரமும இதநெறறியில இர-
[31] [ண்]டிலும ஐவிரலெ ஆறு தொளைபபுறபப[ா]-

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[1] Read ரத்நஙகள. [2] Read க [3] Read ரத்ந. [4] Read ரத்ந.

[32] டடு நாலவிரலை அகலதது எணவிரலை உ-
[33.] சரதது ஸிம்ஹாஸ இரணடும உடைய ஸ்ஷ ஒன-
[34] று |— [௭*] தெவரையும நமபிராட்டியாரையும ஜஷபத்தையுங-
[35] கவிதத தொரணககால் இரணடும கஹிவநுஸ ஒனறுமாய
[36.] அறுமுழமெ ஒனபதிறறு விரலைசசுறறு உடைய
[37] கனமாகசசெயத வுருமெ ஒனறு ||— [௮*] வாஹாஜிகொ[ர]-
[38.] ஷ அரை முழமெ ஐஞசு தொரை உசரம உடைய

Third section

[39.] கனமாக எழுநதருளுவித்த [மண]வதி[ய]ாா திருமெ-
[40] னி [ஒ]னறு |— [௯*] ஈதநரவஞசெயது எழுநதருளி நி-
[41.] னற இருவிரலை உசரம உடைய வஜ ஒன-
[42] று |— [௰*] ஒனபதிறறு விரல நீளமும எணவி-
[43.] ர[ல] அகலமும நாலவிரலெ இரணடு தொரை
[44.] உசரமு[ம உ]டைய வீ௦ ஒனறு |— [௰௧*] ஒனறெ முககாலெ
[45.] [ஐ]விரல சுறறுடைய [க]னமாகசசெயத வுருமெ ஒனறு |— [௰௨*]
[46] ஜஷஹவாஹநதெவாககுககுடுததன |— [௰௩*] சிறிய திருமாலை ஒ-
[47.] னறிலததடவிககடடின பளிஙகு ஐமபத்தாறும பொததி இருபதது நா-
லும ஒப-
[48] புமுததுஙகுறுமுததும ஆக முதது முபபததாறும அரக்கும உட்பட
நிறை [1]று-
[49] றுகழஞசரையெ நாலு மஞசாடியுஙகுனறி[க]கு வி[லை] காசு பதிநொனறு
[|—] [௰௪*] துதது-
[50.] ரு ஒனறிலததடவி[க]கட்டின பளிஙகு ஒனறும வட்டமும் [அ]னுவடட-
மும ஒ[ப]பு-
[51] முததுஙகுறுமுததும ஆக முதது இரு[ப]த்தி[ரண]டும அரககும உட்பட
நிறை கழ-
[52] ஞசரையெ மூனறு மஞசாடி[யும] எட்டு [ம]ாவுககு விலை காசு மூன்று [௰௫*]
[53.] வடம ஒனறிறகொதத முதது வடடமும அனுவடடமும ஒப்புமுத-
[54] துஙகுறுமுததும நிமபொளமுநதொல தெயநதன[வு]ம பாணிசசா-
[55] யும அமபுமுதும ஆக முதது மு[ப]பதது மூனறும பவழம
[56] இரணடும ராஜா[வ௸] இரணடுநதாளிமபம இரணடும படுகண ஒ-
[57.] னறுஙகொக்குவா[ய] ஒனறும அரககும உட்பட நிறை முககழ-
[58] ஞசெய முககாலெ மூனறு மஞசாடியும மூனறு மாவுககு விலை
[59] காசு பதினாறு [௰௬*] வடம ஒனறிறகொதத முதது வட்டமும ஒப்புமுதது-
[60] ஙகுறுமுததும நிமபொளமும பயிடட-
[61.] முநதொல தெயநதனவுந-
[62] தொலிடநதனவுஞசிவநத
[63]. [நீ]ரும ஆக முதது முபபதது ஐ-
[64] ஞசும பவழம இரணடும ராஜாவத-

B On the first pillar

South face.

[65.] ௸ இரணடுந்தாளிம-
[66.] பம இரணடும படு-

[1] Read அறு

[67] கண் ஒனறுஙகொ-
[68.] கருவாய ஒனறும
[69] அரககும உடபட நி-
[70] றை முக்கழஞசெ-
[71.] ய முககாலெ மஞ-
[72.] சாடியும எட்டு மா-
[73] வுக்கு விலை காசு ப-
[74.] தினைஞசு ||— [யஎ*] வடம
[75] ஒனறிறகொதத மு-
[76.] தது வட்டமும அ-
[77.] னுவட்டமும ஒப-
[78] புமுததுஙகுறுமு-
[79] ததும நிமபொள-
[80] மும பயிடடமுந-
[81] தொவிடநதனவு-
[82.] நதொல தெயநத-
[83.] னவும் ஆக முதது
[84.] முப்பத்தொனறு-
[85.] ம பவழம இரணடு-
[86] ம ராஜாவத்தம் இரண்-
[87.] டுந்தாளிமபம் இ-
[88] ரணடும படுககண ஒ-
[89.] னறுஙகொககுவா-

Eust f

[90] [ய] ஒனறும் அரக்-
[91.] கும உட்பட நிறை மு-
[92] ககழஞசெய முக-
[93] காலெ மூனறு ம-
[94.] ஞசாடியும ஒருமா-
[95] வுககு விலை காசு பதி-
[96] னைஞசு [||—] [யஅ*] களா
[97.] ஒனறிறகொதத மு-
[98] தது வட்டமும அனு-
[99] வடடமும ஒபபுமு-
[100] ததுங்குறுமுததும
[101.] ஆக முதது தொண-
[102.] ணூறறு ஒனபது-
[103] ம பவழம ஆறும
[104.] பொனனின கெம-
[105] பு இரணடும் மூன-
[106] றொனறாக அடுத-
[107] து விளககின தாளி-
[108] மபம இரணடும ப-
[109] டுகண இரணடும அ-
[110.] ரககும உட்பட நிறை
[111] நாறசழஞசெய மு-

[112] ககாலெ மூனறு ம-
[113] ஞ்சாடியுஙகுனறிக-
[114.] கு விலை காசு பதினொனறு [௰௧*]

North face.

[115.] வஙகெஸரி ஒனறிற-
[116.] கொதத முதது வட்-
[117] டமும அனுவடட-
[118] மும ஒப்புமுதது-
[119.] ஙகுறுமுததுஙக-
[120] றடுஞசககததுஞ-
[121] சபபததியுநதொ-
[122.] ல தெயநதனவு-
[123.] நதொலிடநதனவு-
[124] ம ஆக முதது இருநூ-
[125] றறு நாறபத்து மூ-
[126.] னறும பவழம ப-
[127.] ததும பொனனின
[128.] நெமபு இரணடும
[129] ஐஞ்சொனறுக அ-
[130.] டுதது விளககின தா-
[131.] ளிமபம இரணடும
[132.] படுகண ஒனறும
[133.] அரக்கும உட்பட நிறை
[134.] எணகழஞசரையெ
[135] மூனறு மஞசாடியும்
[136] ஆறு மாவுககு விலை காசு
[137.] எட்டு |— [உ௰*] ஸ்ரீஹூஃ · ஒ-
[138.] னறிலததடவிககட்டின
[139.] பளிஙகு இருபததொ-

West face.

[140.] னறும் பொததி எ-
[141.] டடும பொனனின
[142.] நெமபு பதின மூ-
[143.] னறுஙகொதத மு-
[144.] தது வடடமும அனு-
[145.] வடடமும ஒபபுமுத-
[146.] துஙகுறுமுத்தும நி-
[147.] ம்பொளமும பயி-
[148.] ட்டமும கறடுஞசப-
[149.] பததியும சககததுங-
[150.] குளிநத நீருஞசிவந-
[151.] த நீரும் அமபுமுது-
[152.] ம உடையன எண-
[153.] ணூறறு அறுபத-
[154.] தொனபதும நா[ய]-

[155.] கனிறபினபு பொன்-
[156] னிலாதது அரககுட-
[157.] பட நிறை இருபதத-
[158.] றுகழஞசெய மஞசா-
[159.] டிககு விலை காசு முபபது [உக*]
[160] பொனனின படடை
[161.] மெற்குணடு வைய-
[162.] தது விளககின வளை-
[163.] யில ஒனறிறகொத-
[164.] த முதது வடடமும

C. ON THE SECOND PILLAR.

South face.

[165.] அனுவடடமும
[166.] [ஒ]பபுமுததுஙகு-
[167.] றுமுததுஞசபப-
[168.] ததியுஞ்சககதது-
[169.] ஙகுளிாநத நீருஞ்சி-
[170] வநத நீரும உடை-
[171.] ய முதது முனனூ-
[172.] றறு எழுபததெட-
[173] டும உடபட நிறை
[174.] பதிணொருகழஞ்செ-
[175] ய முககாலெ மஞ-
[176] சாடியுஙகுனறிக்கு விலை
[177] காசு பதின மூன-
[178] றெ காலெ அரை-
[179] ககால ||— [உஉ*] பொனனின்
[180] பட்டை மெறகுணடு வை-
[181] தது விளககின வளையி-
[182] ல ஒன்றிறகொதத முத-
[183] து பட்டமும[1] அனு-
[184] வடடமும [2]ஒபபுமு-
[185] ததுஙகுறுமுதது-
[186] ஞ்சபபததியுஞச-
[187] ககததுஙகுளிாநத
[188.] நிருஞசிவநத நிரும
[189] உடைய முதது மு-
[190] னனூறறு எழு-

East face.

[191] பத்தாறும ·உட்-
[192.] பட நிறை பதின
[193.] கழஞசரையெ மூ-
[194.] ன்று மஞசாடியுங்குன்றி-

[1] Read வட்டமும.

[2] A second ஒ is engraved underneath the preceding ம.

[195.] ககு விலை காசு பதின மூ-
[196.] னறு [உ௩*] பொனனின
[197] படடை மெறகுணடு
[198.] வைதது விளககின
[199] வளையில ஒனறிற-
[200] கொதத முதது ஒபபு-
[201.] முததுஙகுறுமுதது-
[202] ஙகறடுஞசபபததியு-
[203.] ஞசககததும ஆக மு-
[204] தது இருநூறறு எ-
[205.] ழுபததொனறும் • உ-
[206] ட்பட நிறை ஒனபதின
[207] கழஞ்செய ஒனபது
[208.] மஞசாடியுஙகுனறிக-
[209] கு விலை காசு ஆறு |— [உ௪*]
[210] பொனனின படடை
[211] மெறகுணடு வைதது
[212] விளககின வளையில ஒ-
[213] னறிற்கொத்த முதது வ-
[214] ட்டமும அனுவடடமு-
[215.] ம் ஒபபுமுததுஙகுறு-
[216] முததுஙகறடுஞசப-

North face.

[217] [ப]த[தியு]ஞசக்கத-
[218] தும ஆக முதது நா-
[219] றறு நாறபததிரணடு-
[220.] ம உட்பட நிறை எழு-
[221.] கழஞசரையெ மஞ-
[222.] சாடிக்கு விலை காசு எ-
[223.] ழு |— [உ௫*] உஊரவநநகீ ஒ-
[224.] ணறிலததடவிக்கட்டின
[225.] பளிங்கு எட்டும பொ-
[226.] தி மூனறுஙகொத்த
[227.] முதது வடடமும அ-
[228.] னுவடடமும ஒபபு-
[229] முததுஙகுறுமுத்-
[230.] துஙகறடுஞச[ப]ப-
[231.] ததியுஞசககத்துங-
[232.] குளிர்ந்த[1] நீருஞ்சிவ-
[233] நத நீரும உடைய• மு-
[234.] தது முனனூற்று
[235.] ஆறும உட்பட நிறை
[236] எணகழஞ்செய எ-
[237.] ழுமஞ்சாடியுங்கு-

1 Corrected by the engraver from குளுரநத.

[238.] ணறிககு விலை காசு எ-
[239.] டடு ||— [உகா*] திருபபடிகை
[240.] ஒனறிறகிமபிரிமு-
[241] கம ஒனறும மடட-
[242.] பழுபபதும மொ-

West face.

[243.] டடு ஒனறும [வி]ட-
[244.] ஙகு நாலும உடப-
[245.] டததடவிககடடின
[246] பளிஙகு இருபதும
[247.] பொததி பனனிரண-
[248] டும் கொதத முதது
[249] கறடுஞசககத்துஞ-
[250.] சபபததியும ஆக மு-
[251.] தது எழுநூறறு முப்-
[252] பதது நாலும அர-
[253] கும உடபட நிறை நா-
[254.] றபதின கழஞசுககு
[255.] விலை காசு இருபததா-
[256.] று |— [உஎ*] திருவடிககாறை
[257.] பொனனின பட-
[258.] டை மெறகுணடு
[259] வைத்து விளககிற-
[260] று ஒனறிறகொத-
[261] த முதது வட்டமும
[262] அனுவட்டமும ஒ-
[263] பபுமுததுஙகுறுமு-
[264] த்துஞ்சபபததியு-
[265] ஞசககததுஙகுளிா-
[266.] ஙத நீருஞசிவந்த நீ-
[267] ருமு உடைய மு[த]-

D On the second niche

First section.

[268] து முனனூறறு எழுபததைஞசும உ-
[269] [ட]பட நிறை பனனிருகழஞ்சரையெ
[270] குனறி[ககு] விலை காசு பதினைஞசெய கா-
[271] ல ||— [உஅ*] திருவடிககாறைம் பொனனின பட்-
[272.] டை மெறகுணடு வையதது விளககிறறு
[273] ஒனறிற[கொ]காதத முதது வட்டமும அனு-
[274.] வட்டமும ஒபபுமுததுஙகுறுமுததுஞசககத-
[275] துஞசபபததியுஙகுளிாஙத நீருஞசிவஙத நீருமு உடைய
[276.] முதது முனனூறறு எழுபததிரணடும உடபட நிறை பனனிரு-
[277] கழஞசெய குனறிககு விலை காசு .பதினறு [||—] [உகூ*] திரளம-
[ணி]வடம ஒன-

[278] று பொன [எ]ழுகழஞசெ[ய] கால [|—] [நட*] திரளமணிவ[ட]ம ஒனறு
[279] பொன எழுகழஞசெய நாலு மஞசாடியுஙகுனறி [|—] [நக*] திருககைய-
[280] ககாறை ஒனறு பொன ஒனபதின கழஞசு |— [நஉ*] திருக[ை]கய-
ககாறை[ற]
[281] [ஒ]ன[று பெ]ான எணகழஞசெய முககால [|—] [நந*] திருக்கையக-
காறை ஒன-
[282] று பொன [எ]ணகழஞசரையெ மூனறு மஞசாடியங[1] குனறி [—] [நச*]
[283] திருககையககாறை ஒனறு பொன அறுகழஞசெ[ய] மூனறு ம-
[284] ஞசாடி [||—] [நரு*] திருபபட்டிகை ஒனறு பொன முபபதின கழஞ-
[285] சு ||— [நசா*] திருவடிக்காறை ஒனறு பொன பதின கழஞசெய
கால [நஎ*]
[286] திருவடிககாறை ஒனறு பொன ஒனபதின கழஞ்செய் முககாலெ
[287] இரணடு மஞசாடியுஙகுனறி ||— [நஅ*] திருவடிநிலை ஒரிணை பொன
நா-
[288] றபததொனபதின கழஞ்செய முக-
[289] கால [நகூ*] கவாலழ ஒனறு பெ[ா]-
[290.] ன ஐமபதின கழஞசெய எ-
[291] ழுமஞசாடியுஙகுனறி ||— [சய*] வெணசாம-
[292] ரைக[கை]ய ஒனறு பொன பனனிருக[ழ]-

Second section.

[293] ஞசு |— [சக*] வெணசாமரை[க]-
[294] கைய ஒனறு பொன் ஒ-
[295] னபதின கழஞசெய முக-
[296] காலெ மூனறு மஞசாடியும ஆறு மா [||—] [சஉ*]
[297] குறறுடைவாள ஆசுஙகணடமும பொ[ன]
[298] கட்டிறறு ஒனறு ||— [சந*] பாதல ஒனறு வெளளி நூ[ற]-
[299] று ஐஙகழஞசு ||— [சச*] மணடை ஒனறு வெளளி நூற-
[300] று எணபததையஙகழஞசு ||— [சரு*] கசசொலம ஒன-
[301] று வெளளி இருபததொனபதின கழஞசெய கா[ல] [சசா*]
[302] [ஐ]ஷபவாஹநதெவா[2] நமபிராட்டியாா உலோவாரசெய[ரி]-
[303] யாாககு இவரொ குடுததன [சஎ*] பொனனின நாணிறகெ[ா]-
[304] தத மாணிககததின திரு ஒனறிற[கட்டி]ன வயிரஞசப்ப[டி]-
[305] யும உருளையும ஆக மூனறும . . . .
[306] நதம ஒனறும மாணிககம [ஹ] . . . . கு[ழிவு]-
[307] ம வெஜ்ஜமும உடை[டய]து ஒனறு[ம படுகண ஒனறுங்கொ]-
[308] ககுவாய ஒனறும அரககும உடபட நிறை இருகழஞசெய இர-
[309] ணடு மஞ்சாடியுஙகுனறிககு விலை காசு எட்டு |— [சஅ*] பொனனி[ன]
[310] [ப]ட்டை மெறகுணடு வைதது விளககின வளையில ஒனறிற-
[311] கொதத முதது ஒப்புமுததுஙகுறுமுததுஙகறடுஞசப-
[312] பதியுஞசககததும ஆக முதது நூறறு முபபததாறு-
[313] ம உடபட நிறை எழுகழஞசரையெ மஞசாடிககு விலை [கா]-

[1] Read யுங

[2] The spelling ishabha is intermediate between the original Sanskrit form rishabha, which occurs in paragraphs 2, 6, 7, 8 and 13 of this inscription, and the Tamil tadbhava இடபம.

Third section

[314] சு எழு .||— [சகூ*] [பெ]ானனின பட்[டை]
[315] மெறகுணடு வைதது விளககி-
[316] ன வளையில ஒனறிறகெ[ா]-
[317] [த]த முதது வட்டமும அனுவட்டமும [ஒ]-
[318] பபுமுத்துஙகுறுமுதது[ஞச]பபததியுஞ-
[319] [ச]ககததுஙகுளிாநத நீருஞசிவநத நீ[ரு]ம உடை[ட]-
[320] ய முதது முனனூறறு எழுபததா[று]ம உட-
[321] [ப]ட நிறை பதி[ன] கழஞசெய ஒனபது [மஞ]சாடிக்-
[322] கு விலை காசு பனனிரணடு .||— [ருய*] தி[ரு]பபட்டி[கை ஒன்]றி[றகி]-
[323] மபிாிமுகம ஒனறு[ம மட]டப[பூ]பபத[து]ம [மொடடு ஐ]-
[324] ஞசும உட்படததடவிககட்டின பளிஙகு [ப]தது[ம பொ]ந[கி]
[325] ஐஞசும் கொதத முதது வடட[மு]ம [அனுவடட]மும
[326] [ஒ]பபுமுததுங[கு]றுமுதது[ஙக]ற[டு]ம சப[பததியு]-
[327] [ஞ்]சககத[தும] ஆக முதது ஐ[ஞனூ]றறு [ந]ாற[பதது]
[328] [எ]டடும அரககும உடபட நிறை இரு[பதது நாறகழஞச]-
[329] [ை]ா[செ]ய[ய மூ]ன[று] மஞசாடியு[ஙகுனறிக]கு வி[லை கா]-
[330] [சு] பதிளைஞசு ||— [ருக*] திருவடிககாறை [பொனனின படடை]
[331] .[செ]மறகுண்டு வைதது விளககிறறு ஒ[னறி]ற[கொ,தத மு]-
[332] [த]து கறடுஞசககததுஞசபபத[தி]யும [ஆக முதது நூ]-
[333.] [ற]று அறுபதும உடபட நிறை பதின க[ழஞசுககு விலை]
[334] [க]ாசு பதது ||— [ருஉ*] .திருவடிககாறை[ற] பொனனின படடை[ட மெ]-

Fourth section.

[335] றகுணடு வைதது வி[ள]க[கி]ற[று] ஒநறிற-
[336] கொத்த முதது கறடுஞசகக[த]துஞசபபததி-
[337] யும ஆக முதது நூற்று ஐமபததெட்டும
[338.] உட்பட நிறை பதின கழஞசெ[ச]ய இரணடு ம-
[339] ஞசாடியுஙகுனறிககு விலை காசு பதினைஞ-
[340] செய கால [||—] [ருங*] த[ா]விமணிவடம ஒந்று பொன
[341] [க]ழஞசெய முககாலெ நாலு மஞசாடியுஙகு-
[342] னறி ||— [ருச*] திரளமணிவடம ஒனறு பெ[ா]ன நாறகழ-
[343] ஞசரைசெ[ய] இரணடு மஞசாடி ||— [ருரு*] திருககையககாறை[ற] ஒன-
று பொ-
[344] ன் ஐஙக[ழ]ஞசெய மு(க)ககாலெ இரணடு மஞசாடியுங[கு]னறி ||—
[ருசா*] திருக-
[345] கையக[காறை ஒ]னறு பொன அறுகழஞ்சு ||— [ருஎ*] திருப்ப-
ட்டிகை ஒ-
[346] னறு பொன [இ]ருபதின கழஞசெய கால [ருஅ*] திருவடிககாறை
ஒன-
[347.] [று] பொன [எண]கழஞசெய முககால் ||— [ருகூ*] திருவடிக்காறை[ற]
ஒனறு பொ-
[348] [ன] அறுசழஞசு ||— [சாய*] இவை எழுநதருளுவிதத மணவெதியாாககு-
[349.] [க]குடுத்தன [||—] [சாக*] திரு[ப]பொறபபூ ஒனறு பொன முககழஞசு
||— [சாஉ*] பூ-
[350] [ண]நூல ஒ[ன]று [பொ]பான அறுகழஞ்செய இர[ண]டு மஞ்சாடி-
[351] யுஙகுனறி [||—] [சாங*]

TRANSLATION.

1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Sôramahâdêviyâr, the consort of our lord Śrî-Râjarâjadêva,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to them*) had been weighed without the threads, the frames and the copper nails by the stone called (*after*) Dakshina-Mêru-Vitankan, and after the gold and silver had been weighed by the stone called (*after*) Âdavallân:—

2. One solid image of Rishabhavâhanadêva, having four divine arms and (*measuring*) one *muram*, ten *viral* and two *tôrai* in height from the feet to the hair.

3. One lotus on which this (*image*) stood, set with jewels and measuring three *viral* and a half in height.

4 One solid image of his consort Umâparamêśvarî, measuring one *muram* and five *viral* in height from the feet to the hair.

5. One lotus on which this (*image*) stood, set with jewels and measuring two *viral* and a half in height.

6 One bull (*rishabha*), (*partially*) solid (*and partially*) hollow, and measuring one *muram*, six *viral* and five *tôrai* in height from the hoofs to the horns.

7. One pedestal on which the god, his consort and the bull stood, (*measuring*) two *muram*, one *viral* and two *tôrai* in length, one and a quarter *muram* in breadth, and ten *viral* and one *tôrai* in height, and having on its two sides (*nerri*) two lions (*simha*), which jutted out five *viral* and six *tôrai* (*and measured*) four *viral* and a half in breadth, and eight *viral* and a half in height.

8 One solid aureola, covering the god, his consort and the bull, consisting of two pillars and one half-moon,[1] and measuring six *muram*, nine *viral* and a half in circumference.

9. One solid image of Ganapati, measuring half a *muram* and five *tôrai* in height from the feet to the hair

10 One lotus on which (*this image*) stood, set with jewels and measuring two *viral* and a half in height.

11. One pedestal, measuring nine *viral* in length, eight *viral* in breadth, and four *viral* and two *tôrai* in height.

12. One solid aureola, measuring one (*muram*) and three quarters and five *viral* in circumference.

13. To (*the image of*) Rishabhavâhanadêva were given:—

14. One small sacred garland (*tiru-mâlai*), weighing, with the lac, six *karañju* and a half, four *mañjâdi* and (*one*) *kunri*, and worth eleven *kâśu* On (*it*) were fastened fifty-six crystals, twenty-four *potti* and thirty-six pearls, *viz*, polished pearls and small pearls.

15. One *tutturu*, weighing, with the lac, (*one*) *karañju* and a half, three *mañjâdi* and eight tenths, and worth three *kâśu*. On (*it*) were fastened one crystal and twenty-two pearls, *viz*., round pearls, roundish pearls, polished pearls and small pearls.

16. One string (*vadam*), weighing, with the lac, three *karañju* and three quarters, three *mañjâdi* and three tenths, and worth sixteen *kâśu*. On (*it*) were strung thirty-three pearls,—*viz*., round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, (*pearls*) with

[1] Compare No 34, paragraph 7

rubbed surface, (*pearls*) resembling toddy in colour, and *ambumudu*,—two corals, two lapis lazuli, two *tâlimbam*, one eye and one hook.

17. One string, weighing, with the lac, three *karañju* and three quarters, (*one*) *mañjâdi* and eight tenths, and worth fifteen *kâśu*. On (*it*) were strung thirty-five pearls,—*viz.*, round pearls, polished pearls, small pearls, *nimbolam*, *payittam*, (*pearls*) with rubbed surface, with cracked surface and of red water,—two corals, two lapis lazuli, two *tâlimbam*, one eye and one hook.

18 One string, weighing, with the lac, three *karañju* and three quarters, three *mañjâdi* and one tenth, and worth fifteen *kâśu* On (*it*) were strung thirty-one pearls,—*viz.*, round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, (*pearls*) with cracked surface and with rubbed surface,—two corals, two lapis lazuli, two *tâlimbam*, one eye and one hook.

19. One girdle,[1] weighing, with the lac, four *karañju* and three quarters, three *mañjâdi* and (*one*) *kunri*, and worth eleven *kâśu*. On (*it*) were strung ninety-nine pearls,—*viz.*, round pearls, roundish pearls, polished pearls and small pearls,—six corals, two gold pins, two *tâlimbam* (*each of*) which consisted of three (*pieces*) soldered together, and two eyes

20. One ornament of five strings (*pañchaśari*), weighing, with the lac, eight *karañju* and a half, three *mañjâdi* and six tenths, and worth eight *kâśu*. On (*it*) were strung two hundred and forty-three pearls,—*viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śakkattu*, *śappatti*, (*pearls*) with rubbed surface and with cracked surface,—ten corals, two gold pins, two *tâlimbam* (*each of*) which consisted of five (*pieces*) soldered together, and one eye.

21. One sacred pearl ornament (*śrî-chhandu*), weighing,—with the lac (*which was used*) instead of the gold at the back of the chief jewel (*nâyaka*),—twenty-six *karañju* and (*one*) *mañjâdi*, and worth thirty *kâśu*. On (*it*) were fastened twenty-one crystals, eight *potti* and thirteen gold pins; and (*on it*) were strung eight hundred and sixty-nine pearls, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, crude pearls, *śappatti*, *śakkattu*, (*pearls*) of brilliant water and of red water, and *ambumudu*.

22. One bracelet (*valaiyil*) of balls (*gundu*) soldered on a band (*pattai*) of gold, weighing eleven *karañju* and three quarters, (*one*) *mañjâdi* and (*one*) *kunri*, and worth thirteen, one quarter and one eighth *kâśu* On (*it*) were strung three hundred and seventy-eight pearls, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *śappatti*, *śakkattu*, (*pearls*) of brilliant water and of red water.

23. One bracelet of balls soldered on a band of gold, weighing ten *karañju* and a half, three *mañjâdi* and (*one*) *kunri*, and worth thirteen *kâśu*. On (*it*) were strung three hundred and seventy-six pearls, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *śappatti*, *śakkattu*, (*pearls*) of brilliant water and of red water.

24. One bracelet of balls soldered on a band of gold, weighing nine *karañju*, nine *mañjâdi* and (*one*) *kunri*, and worth six *kâśu* On (*it*) were strung two hundred and seventy-one pearls, *viz.*, polished pearls, small pearls, crude pearls, *śappatti* and *śakkattu*.

25 One bracelet of balls soldered on a band of gold, weighing seven *karañju* and a half and (*one*) *mañjâdi*, and worth seven *kâśu*. On (*it*) were strung one hundred and forty-two pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śappatti* and *śakkattu*.

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[1] கனாவடம is the same as கலாபம.

26. One waist-band (*udara-bandhana*), weighing eight *karañju*, seven *mañjâdi* and (*one*) *kuṉṟi*, and worth eight *kâśu*. On (*it*) were fastened eight crystals and three *potti*; and (*on it*) were strung three hundred and six pearls, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śappatti*, *śakkattu*, (*pearls*) of brilliant water and of red water.

27. One sacred girdle (*tiruppattigai*), weighing, with the lac, forty *karañju*, and worth twenty-six *kâśu*. In (*it*) were included one *kimbirimugam*,[1] ten small flowers (*mattappû*), one bud (*mottu*) and four [*vi*]*dangu*;[2] (*on it*) were fastened twenty crystals and twelve *potti*; and (*on it*) were strung seven hundred and thirty-four pearls, *viz*, crude pearls, *śakkattu* and *śappatti*.

28. One sacred foot-ring (*tiruvadikkâṟai*) of balls soldered on a band of gold, weighing twelve *karañju* and a half and (*one*) *kuṉṟi*, and worth fifteen and a quarter *kâśu*. On (*it*) were strung three hundred and seventy-five pearls, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *śappatti*, *śakkattu*, (*pearls*) of brilliant water and of red water.

29. One sacred foot-ring of balls soldered on a band of gold, weighing twelve *karañju* and (*one*) *kuṉṟi*, and worth sixteen *kâśu*. On (*it*) were strung three hundred and seventy-two pearls, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *śakkattu*, *śappatti*, (*pearls*) of brilliant water and of red water.

30. One string of round beads (*tiral-mani-vaḍam*), (*containing*) seven *kaṟañju* and a quarter of gold.

31. One string of round beads, (*containing*) seven *karañju*, four *mañjâdi* and (*one*) *kuṉṟi* of gold.

32. One sacred arm-ring (*tirukkaikkâṟai*), (*consisting of*) nine *karañju* of gold.

33. One sacred arm-ring, (*consisting of*) eight *karañju* and three quarters of gold.

34. One sacred arm-ring, (*consisting of*) eight *karañju* and a half, three *mañjâdi* and (*one*) *kuṉṟi* of gold.

35. One sacred arm-ring, (*consisting of*) six *karañju* and three *mañjâdi* of gold.

36. One sacred girdle, (*consisting of*) thirty *karañju* of gold.

37. One sacred foot-ring, (*consisting of*) ten *karañju* and a quarter of gold.

38. One sacred foot-ring, (*consisting of*) nine *kaṟañju* and three quarters, two *mañjâdi* and (*one*) *kuṉṟi* of gold.

39. One pair of sacred sandals (*tiruvadi-nilai*), (*consisting of*) forty-nine *karañju* and three quarters of gold.

40. One skull (*kapâla*), (*consisting of*) fifty *karañju*, seven *mañjâdi* and (*one*) *kuṉṟi* of gold.

41. One handle (*kai*) for a white *châmara* (*ven-śâmarai*), (*consisting of*) twelve *karañju* of gold.

42. One handle for a white *châmara*, (*consisting of*) nine *karañju* and three quarters, three *mañjâdi* and six tenths of gold.

43. One small scimitar (*kuṟṟ-udaivâl*), the hilt (? *âśu*) and blade (? *kandam*) of which were inlaid with gold.

44. One *paradal*, (*consisting of*) one hundred and five *karañju* of silver.

45. One bowl (*mandai*), (*consisting of*) one hundred and eighty-five *kaṟañju* of silver.

46. One girdle (*in the shape of*) a snake (*kachch-ôlam*), (*consisting of*) twenty-nine *karañju* and a quarter of silver.

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[1] This term may be connected with கிம்புரி, 'a knob or ring'

[2] Compare the Sanskrit *vitanka*, 'the summit, top'

47. To (*the image of*) Umâparamêśvarî, the consort of Rishabhavâhanadêva, the same (*queen*) gave:—

48. One spiral (*tiru*), (*consisting*) of a ruby which was strung on a gold string, weighing, with the lac, two *karañju*, two *mañjâdi* and (*one*) *kunri*, and worth eight *kâśu*. Into (*it*) were set three flat and round diamonds, ... one ruby . . . . with cavities and holes, one eye and one hook.

49. One bracelet of balls soldered on a band of gold, weighing seven *karañju* and a half and (*one*) *mañjâdi*, and worth seven *kâśu*. On (*it*) were strung one hundred and thirty-six pearls, *viz.*, polished pearls, small pearls, crude pearls, *śappatti* and *śakkattu*.

50. One bracelet of balls soldered on a band of gold, weighing ten *karañju* and nine *mañjâdi*, and worth twelve *kâśu*. On (*it*) were strung three hundred and seventy-six pearls, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *śappatti*, *śakkattu*, (*pearls*) of brilliant water and of red water.

51. One sacred girdle, weighing, with the lac, twenty-[four] *karañju* and a half, three *mañjâdi* and (*one*) *kunri*, and worth fifteen *kâśu*. In (*it*) were included one *kumbirimugam*, ten small flowers and five buds; (*on it*) were fastened ten crystals and five *potti*; and (*on it*) were strung five hundred and forty-eight pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śappatti* and *śakkattu*.

52. One sacred foot-ring of balls soldered on a band of gold, weighing ten *karañju*, and worth ten *kâśu*. On (*it*) were strung one hundred and sixty pearls, *viz.*, crude pearls, *śakkattu* and *śappatti*.

53. One sacred foot-ring of balls soldered on a band of gold, weighing ten *karañju*, two *mañjâdi* and (*one*) *kunri*, and worth fifteen and a quarter *kâśu*. On (*it*) were strung one hundred and fifty-eight pearls, *viz.*, crude pearls, *śakkattu* and *śappatti*.

54. One string of beads for the marriage-badge (*tâli-mani-vadam*), (*containing one*) *karañju* and three quarters, four *mañjâdi* and (*one*) *kunri* of gold.

55. One string of round beads, (*containing*) four *karañju* and a half and two *mañjâdi* of gold.

56. One sacred arm-ring, (*consisting of*) five *karañju* and three quarters, two *mañjâdi* and (*one*) *kunri* of gold.

57. One sacred arm-ring, (*consisting of*) six *karañju* of gold.

58. One sacred girdle, (*consisting of*) twenty *karañju* and a quarter of gold.

59. One sacred foot-ring, (*consisting of*) eight *karañju* and three quarters of gold.

60. One sacred foot-ring, (*consisting of*) six *karañju* of gold.

61. To (*the image of*) Ganapati, which the same (*queen*) had set up, were given:—

62. One sacred gold flower (*tirupporpû*), (*consisting of*) three *karañju* of gold.

63. One sacred thread (*pûn-nûl*), (*consisting of*) six *karañju*, two *mañjâdi* and (*one*) *kunri* of gold.

No. 47. On a pillar of the west enclosure.

This inscription records that, before the 29th year of the reign of Râjarâjadêva, an officer of the king set up a copper image of Bhringîśa, to which he presented some ornaments.

Regarding Bhringi, I am indebted for the following information to Mr. P. Sundaram Pillai, M.A., Professor of Philosophy, Trivandrum College:— "Bhringi is one of the attendants (*gana*) of Śiva. Allusions to his bigoted worship of Śiva, which would not condescend even to acknowledge the godhead of Pârvatî, are frequent in Tamil literature.

According to the *Skândapurânam*, it was to annoy his exclusive spirit, that Pârvati sought union with Śiva in the form of Ardhanârîśvara. But Bhringi assumed the shape of a bee[1] and pierced his way through the united body of the god and the goddess, going round and worshipping the Śiva portion only of the hermaphrodite. The goddess avenged herself then by withdrawing all *śakti* from the zealot, and he is now generally represented as a skeleton, supporting himself with a third leg, which Śiva, out of mercy, improvised for him." In accordance with this myth, three legs and three arms are attributed to the image of Bhṛingîśa in paragraph 2 of the subjoined inscription.

Text

East face.

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] உடையா-
[2] ர ஸ்ரீராஜராஜதெவா
[3] சிறுதனததுபபெ-
[4.] ருநதரஙகொவன அ-
[5] ணுமலையான கெ-
[6] ரளாநதகவிழுபப-
[7.] ரையன ஸ்ரீராஜரா-
[8] ஜீஶ்வரம உடையாா
[9] கொயிலில யாணடு
[10] இருபததொனபதா-
[11.] வது வரை எழுநதரு-
[12] ளுவிதத செபபுத-
[13] திருமெனி உடையா-
[14.] ர கொயிலில முழத-
[15.] தால அளநதும ரத்ந-
[16.] ஙகள சாடு நீககி தக்ஷி-
[17] ணமெரு-விடஂகர் என-
[18.] னுஙகலலால நிறை
[19] எடுத்தும பொன ஆ-
[20.] டவலலான எனனு-
[21.] ஙகலலால நிறை எ-
[22.] டுததுஙகலவில வெ-
[23.] டடினபடி ||— [க*] பாதா-
[24.] திகெஶாநதம ஒருமுழ-
[25] மெ இருவிரலரை உ-
[26] சரததும செடி ஒரு-
[27.] விரல உசரததும மூ-
[28] னறு ஸ்ரீபாதமும
[29] மூனறு ஸ்ரீஹஸ்தமு-

North face.

[30] ம உடையாராகக-
[31.] ணமாக எழுநதருளு-
[32.] விதத ப்ருஂகீஶர் திரு-

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[1] The Tamil வண்டு is synonymous with the Sanskrit *bhringa*, from which the above legend evidently derives the name Bhringi or Bhringin.

[33.] மெனி ஒனறு ||— [௨*] ராதந-
[34.] ந்ராவஞசெயது இ-
[35.] வா எழுநதருளி நின-
[36] ற இருபதிற்று விரல
[37.] நீளததுபபனனிரு-
[38.] விரல அகலதது அ-
[39.] றுவிரல உசரதது வீ-
[40.] [illegible] ஒனறு ||— [௩*] இவர்-
[41.] கருககுடுததன ||— [௪*] தி-
[42] ரிசரம ஒனறிறகொ-
[43.] தத முதது சககததுங-
[44.] கறடும ஆக முதது
[45] நூறறு ஐமபதும
[46.] தாளிமபமும படுக-
[47.] ணணும அரககும உ-
[48] ட்பட நிறை ஐங-
[49.] கழஞசெய காலுக-
[50] கு விலை காசு மூனறரை [௫*]
[51.] கணடநாண ஒனறி-
[52] ல உருத்ராக்ஷ[illegible] ஒன-
[53] றும படுகணணுங-
[54.] கொககுவாயும உடப-
[55] ட நிறை கழஞசுககு
[56.] விலை காசு ஐஞசு [||—] [௬*]
[57.] திருககையககாறை ஒ-
[58] னறு பொன கழஞ-

West face.

[59.] செய இரண்டு மஞ-
[60] சாடி ||— [௭*] திருககைய-
[61.] க்காறை ஒனறு பொ-
[62.] ன கழஞசெய நா-
[63.] லு மஞசாடி ||— [௮*] திருக-
[64] கையககாறை ஒன-
[65] று பொன முககாலெ
[66.] நாலு மஞசாடியுங-
[67.] குனறி ||— [௯*] திருவடிககா-
[68.] றை ஒனறு பொன
[69.] கழஞசெய நாலு
[70] மஞ்சாடி ||— [௰*] திருவ-
[71.] டிககாறை ஒனறு
[72.] பொன் கழஞ்செய்
[73.] மஞ்சாடியுங்குன-
[74] றி ||— [௰௧*] திருவடிக்காறை
[75.] ஒனறு பொன கழ-
[76.] ஞசெய மூனறு ம-
[77] ஞசாடியுங்குன்றி ||— [௰௨*]

TRANSLATION.

1. Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Kôvan (*i.e.*, Gôpa) Annâmalai,[1] *alias* Kêralântaka-Virupparaiyan, a *Perundaram* of the minor treasure (*śirudanam*)[2] of the lord Śrî-Râjarâjadêva,—was engraved on stone, after it had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to it*) had been weighed without the threads by the stone called (*after*) Dakshina-Mêru-Vitankan, and after the gold had been weighed by the stone called (*after*) Âdavallân:—

2. One solid image of Bhringîśa, (*measuring*) one *muram*, two *viral* and a half in height from the feet to the hair, and having a bush (*śedi*)[3] of the height of one *viral*, three divine feet[4] and three divine arms.

3. One pedestal on which this (*image*) stood, set with jewels (*and measuring*) twenty *viral* in length, twelve *viral* in breadth, and six *viral* in height.

4. To this (*image*) were given:—

5. One ornament of three strings (*triśaram*), weighing, with the lac, five *karañju* and a quarter, and worth three and a half *kâśu*. On (*it*) were strung one hundred and fifty pearls,—*viz.*, *śakkattu* and crude pearls,—(*one*) *tâlimbam* and (*one*) eye.

6. One necklace (*kantha-nân*), weighing,—inclusive of one *rudrâksha* (*bead*), (*one*) eye and (*one*) hook,—(*one*) *karañju*, and worth five *kâśu*.

7. One sacred arm-ring (*tirukkaikkâṟai*), (*consisting of one*) *karañju* and two *mañjâdi* of gold.

8. One sacred arm-ring, (*consisting of one*) *karañju* and four *mañjâdi* of gold.

9. One sacred arm-ring,[5] (*consisting of*) three quarters (*of a karañju*), four *mañjâdi* and (*one*) *kunri* of gold.

10. One sacred foot-ring (*tiruvadikkâṟai*), (*consisting of one*) *karañju* and four *mañjâdi* of gold.

11. One sacred foot-ring, (*consisting of one*) *karañju*, (*one*) *mañjâdi* and (*one*) *kunri* of gold.

12. One sacred foot-ring, (*consisting of one*) *karañju*, three *mañjâdi* and (*one*) *kunri* of gold.

No. 48. ON A NICHE AND A PILLAR OF THE WEST ENCLOSURE.

This inscription records that, before the 29th year of the reign of Râjarâjadêva, his queen Trailôkyamahâdêvî set up copper images of Śiva called Kalyâṇasundara, of his wife Umâparamêśvarî, and of the two gods Vishnu and Brahman, who were represented

[1] Annâmalai after which the donor is surnamed, 'the mountain which cannot be approached,' or Tiruvannâmalai is a famous Śaiva shrine in the South Arcot district Its Sanskrit name Arunâchala, 'the red mountain,' appears to owe its origin to the desire for finding an apparent Sanskrit etymology of the original Tamil name In inscriptions of the first and second Vijayanagara dynasties, the temple is called Sônâchala or Sônaśaila, 'the red mountain'

[2] On *Perundaram* see page 141, note 1, and on *śirudanam* page 123, note 2

[3] A reference to paragraph 10 of No 48 suggests, that the bush did not form part of the image, as the words of the text seem to imply, but was placed near the image on the pedestal, which is described in the following paragraph

[4] See page 191, above.

[5] Three arm-rings and three foot-rings are provided, *viz.*, one ring for each of the three feet and the three arms, which the image possessed according to paragraph 2

as worshipping the first image, and that she presented a number of ornaments to the first two images. An inscription of the 10th year of the reign of Râjêndra-Chôḷadêva (No. 11) refers to these two images of Kalyânasundara and his wife as having been set up by Trailôkyamahâdêvî, the consort of Râjarâjadêva.

Text.

A. On the niche.

First section.

[1] ஸ்வஸ்தி ஸ்ரீ [||*] உடையார் ஸ்ரீ-
[2.] ராஜராஜதெவர் நமபி-
[3.] ராட்டியார் [1]த்ரைலொவ்யம-
[4.] [ஹா]ரதெவியார் ஸ்ரீராஜராஜீஸ்வ-
[5.] ரம் உடையார் கொயிலில யாணடு
[6] இருபததொன்பதாவது வரை எழுநதருளு-
[7.] [விதத] செபபுததிருமெனிகள உடையார் கொயி[லி]-
[8] ல முழுததால அளநதும ரத்நஙகள தக்ஷிணமே-
[9.] ரு-விடங்கந் எனனுஙகல்லால நிறை எடுததும
[10.] பொன் ஆடவலலான எனனுங்கலலால நிறை
[11.] [எ]டுத்துஙகலலில வெட்டினப[டி] [க*] வாதாபிகெ-
[12.] ஸாஙம ஒருமுழமெய முககாலெய இருவிரல-
[13.] லை உசரத்து ஸ்ரீஹஸ்தம நாலும உடைய க-
[14] னமாக எழுநதருளுவிதத கல்யாணஸுந்தரர் தி-
[15] ருமெனி ஒனறு ||— [உ*] ரத்நந்யாஸம செயது இவர எ-
[16.] ழுந்தருளி நினற நால்விரலலை உசரதது பத்மம
[17.] ஒனறு ||— [ந*] இவர நம்பிராட்டியார் வாதாபிகெ-
[18.] ஸாஙம ஒருமுழமெய பதினொருவிரலலை உச-
[19.] [ர]தது கனமாக எழுநதருளுவித்த உமாபரமே-
[20] ஸ்வரியார் திருமெனி ஒனறு ||— [ச*] ரத்நந்யாஸஞ்செ[ச]-

Second section.

[21.] யது இவர எழுந்தரு[ளி] நினற நாலவிரலெ
[22.] இரணடு தொரை உசரம உடை[ய] பத்மம ஒன-
[23.] று ||— [ரு*] தெவரும நமபிராட்டிய[ாரு]ம எழுநதரு-
[24.] [ளி] நி[ன]ற இருமுழமெய பதிநாலவிரல நீ[ள]த-
[25.] து இருபததிருவிரல அகலதது ஒனபதிறறு விரல
[26] உசரத்து பீடம ஒன்று [||—] [சா*] தெவரை[யு]நம்பிரா-
[27] ட்[டி]யாரையுஙகவிதத தொரணககால இரணடும கஜ[ம்]ப-
[28.] [த்ர]ம ஒனறும கநமாகசசெயத எழுமுழசசு[ற]றுடைய வ்ருதெரை
[29.] ஒனறு ||— [எ*] வாதாபிகெஸாஙம இருபதிறறு விரல உசரதது வ-
ஜ்ரப்ரஜம உடை-
[30.] யராய இவாககு உதகயாமொர செயகினறுராய எழுந்தருளி நினற கனமாகசசெ-
[31.] யத விஷ்ணுககள ஒருவர ||— [அ*] ரத்நந்யாஸம செயது இவர எழுந-
தருளி நி[னற] இருவிரலலை [உ]-

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[1] Read த்ரைலொக்ய.

[32] சரத்து வத்தூழ் ஒனறு [௯*] வத்தத்தின கீழ முககாலெ மூவிர-
உ[ச]ரத்து நாலு காலு-
[33] ம ஒருவிரலனை கனத்துசசெடியுமாகசசெயத நாறகாலிலீழ் ஒன்[று] [௰*]
[34.] வாஉாழிகெஙாஙழ் அரை முழஉசரதது வல-வாலகமாய [நாலு ம-]-
[35] ஜமும நாலு உ-[வ]மும உடையராய ஊ-தஞசெயகினறா[ய
இருநத] க-
[36.] னமாகசசெயத ஸ்ரூஹா ஒருவர் [௰௧*] ராததஙாலழ் செயது எணவிர-
[ல உசரத]-
[37.] து பனனிரு[வி]ரலனா அகலதது முககாலெய மூவிரலனை
[38.] [நீ]ளதது வத்ததொடுஙகூடின வீழ் ஒனறு ||— [௰௨*] கஞூர-
[39] ணல-டிஉாராகக்ககுடுததன ||— [௰௩*] திருககமபி ஒன்று பொன கழஞ-
[40] சனை ||— [௰௪*] தி[ருககம]பி ஒனறு பொன் கழஞசெய ஒனபது
மஞசாடியுஙகு-
[41] ன்றி ||— [௰௫*] [திரளம]ணிவட[ம] ஒனறு பொன ஐஙகழஞசெய
நாலு மஞசா-
[42] டி [||—] [௰௬*] [திரள்]மணிவடம் ஒனறு பொன ஐஙகழஞசெய
மஞசாடி ||— [௰௭*] தி[ர]-
[43] ளம[ணி]வ[ட]ம ஒனறு பொன் ஐஙகழஞசெய இரண்டு மஞ்சாடியுங்குன-
[44] றி ||— [௰௮*] திருகை[க]ய்[க]காறை [ஒ]னறு பொன் இருபதின
கழ[ஞ்]-
[45] [ச]ெயெ மஞசாடி ||— [௰௯*] திருககை-
[46] [க]காறை ஒனறு பொன இருபதின க-
[47.] [ழ]ஞசெயெ இரணடு மஞசாடியுங-
[48] குனறி ||— [௨௰*] திருககையககாறை ஒன்றி பொ-

B. On the pillar.

South face.

[49.] ன இருபதின கழ-
[50] ஞசெய ஆறு மஞ-
[51] சாடி ||— [௨௧*] திருககையக-
[52.] காறை ஒனறு பொ-
[53.] ன பததொனபதின
[54.] கழஞசெய முககால |— [௨௨*]
[55] திருவடிககாறை ஒன-
[56] று பொன பதின எழு-
[57] க[ழ]ஞசனையெ இரண-
[58] டு மஞசாடியுஙகுன-
[59] றியாக இரணடிநாற-
[60.] பொன முபபததைங-
[61] கழஞசெய கால ||— [௨௩*] இ-
[62] வா நமபிராட்டியாாககு-
[63] ககுடுததன ||— [௨௪*] பொன-
[64.] னின படடைககாறை
[65.] மெறகொதத திருவி-
[66.] லக[கட்]டின வயிரஞச-
[67.] பபடியும உருளையு-
[68] மாக முனறும தடவிகக-

[69.] ட்டின பளிஙகு ஒனறு-
[70.] ம பொதகி ஒனறும
[71.] காலிகஙகபாடிககல ஒ-
[72.] ன்றும் உட்பட நிறை
[73.] கழஞசெய காலெ கு-
[74.] னறிககு விலை காசு மூ-
[75.] னறரை ||— [௨௫*] திருககமபி
[76] ஒனறு பொன கழ[ஞ*]சரை-
[77] யெ குனறி ||— [௨௬*] திருககம-

East face.

[78] பி ஒனறு பொன க-
[79] ழஞசெய் ஒனப-
[80] து மஞசாடியுஙகு-
[81] னறி ||— [௨௭*] திரளமணி-
[82] வடம் ஒனறு பொன
[83] நாறகழஞசெய ஆறு
[84] மஞசாடி ||— [௨௮*] திரளப-
[85.] ணிவடம[1] ஒனறு பொ-
[86] ன நாறகழஞசரை ||— [௨௯*]
[87.] திரளமணிவடம ஒன-
[88] று பொன நாறகழஞ-
[89] செய ஒனபது மஞ-
[90] சாடி ||— [௩௰*] திருககையககா-
[91.] ற்றை ஒனறு பொன
[92] பதினொருகழஞசெ-
[93] ய முககாலெ நாலு
[94] மஞ்சாடி ||— [௩௧*] திருககை-
[95.] யககாறை ஒனறு பொ-
[96.] ன பதினொருகழஞசெ-
[97] ய முககாலெ இரணடு
[98] மஞசாடியுஙகுனறி ||— [௩௨*]
[99] திருவடிககாறை ஒன-
[100] று பொன பன்னிருக-
[101] ழஞசெய். இரணடு ம-
[102] ஞசாடியுஙகுனறி ||— [௩௩*] தி-
[103] ருவடிககாறை ஒனறு
[104] பெழுன பனனிருகழ்ஞ-
[105] சரையெ மஞ்சாடி ||— [௩௪*]

TRANSLATION.

1. Hail! Prosperity! The following copper images,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Trailôkyamahâdêvî, the consort of our lord Śrî-Râjarâjadêva,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to them*) had been weighed by the stone called (*after*)

[1] Read திரளமணிவடம.

Dakshina-Mêru-Vitankan, and after the gold had been weighed by the stone called (*after*) Âdavallân:—

2 One solid image of Kalyânasundara, having four divine arms (*and measuring*) one *muram* and three quarters, two *viral* and a half in height from the feet to the hair.

3 One lotus on which this (*image*) stood, set with jewels (*and measuring*) four *viral* and a half in height.

4. One solid image of his consort Umâparamêśvarî, (*measuring*) one *muram*, eleven *viral* and a half in height from the feet to the hair.

5 One lotus on which this (*image*) stood, set with jewels and measuring four *viral* and two *tôrai* in height.

6. One pedestal on which the god and his consort stood, (*measuring*) two *muram* and fourteen *viral* in length, twenty-two *viral* in breadth, and nine *viral* in height.

7. One solid aureola, covering the god and his consort, (*consisting of*) two pillars and one half-moon, and measuring seven *muram* in circumference.

8. One solid (*image of*) Vishnu, standing, pouring out water to this (*god*), having four arms (*and measuring*) twenty *viral* in height from the feet to the hair.

9. One lotus on which this (*image*) stood, set with jewels (*and measuring*) two *viral* and a half in height.

10. One four-legged pedestal, (*which measured*) three quarters (*of a muram*) and three *viral* in height up to the lotus, and which consisted of four legs and a bush (*śedi*) which was one *viral* and a half thick.

11. One solid (*image of*) Brahman, represented as offering an oblation (*huta*), having [four] arms and four faces, comfortably seated (*and measuring*) half a *muram* in height from the feet to the hair.

12. One pedestal, joined to a lotus, set with jewels (*and measuring*) eight *viral* in height, twelve *viral* and a half in breadth, and three quarters (*of a muram*), three *viral* and a half in length

13 To (*the image of*) Kalyânasundara were given:—

14. One sacred ear-ring (*tirukkambi*), (*consisting of one*) *karañju* and a half of gold.

15. One sacred ear-ring, (*consisting of one*) *karañju*, nine *mañjâdi* and (*one*) *kunri* of gold.

16. One string of round beads (*tiral-mani-vadam*), (*containing*) five *karañju* and four *mañjâdi* of gold.

17. One string of round beads, (*containing*) five *karañju* and (*one*) *mañjâdi* of gold.

18. One string of round beads, (*containing*) five *karañju*, two *mañjâdi* and (*one*) *kunri* of gold.

19. One sacred arm-ring (*tirukkaikkârai*), (*consisting of*) twenty *karañju* and a half and (*one*) *mañjâdi* of gold

20. One sacred arm-ring, (*consisting of*) twenty *karañju* and a half, two *mañjâdi* and (*one*) *kunri* of gold.

21 One sacred arm-ring, (*consisting of*) twenty *karañju* and six *mañjâdi* of gold.

22 One sacred arm-ring, (*consisting of*) nineteen *karañju* and three quarters of gold.

23. Two sacred foot-rings (*tiruvadikkârai*), consisting of thirty-five *karañju* and a quarter of gold,—each (*consisting of*) seventeen *karañju* and a half, two *mañjâdi* and (*one*) *kunri* of gold

24 To (*the image of*) the consort of this (*god*) were given —

25. A spiral (*tiru*), strung on a neck-ring (*pattaikkârai*) of gold, weighing (*one*) *karañju* and a quarter and (*one*) *kunri*, and worth three and a half *kâśu*. Into (*it*) were set three flat and round diamonds; and (*on it*) were fastened one crystal, one *potti* and one *nâli-Gangapâdi*.[1]

26. One sacred ear-ring, (*consisting of one*) *karañju* and a half and (*one*) *kunri* of gold

27. One sacred ear-ring, (*consisting of one*) *karañju*, nine *mañjâdi* and (*one*) *kunri* of gold.

28. One string of round beads, (*containing*) four *karañju* and six *mañjâdi* of gold.

29. One string of round beads, (*containing*) four *karañju* and a half of gold.

30. One string of round beads, (*containing*) four *karañju* and nine *mañjâdi* of gold.

31. One sacred arm-ring, (*consisting of*) eleven *karañju* and three quarters and four *mañjâdi* of gold.

32. One sacred arm-ring, (*consisting of*) eleven *karañju* and three quarters, two *mañjâdi* and (*one*) *kunri* of gold

33. One sacred foot-ring, (*consisting of*) twelve *karañju*, two *mañjâdi* and (*one*) *kunri* of gold.

34. One sacred foot-ring, (*consisting of*) twelve *karañju* and a half and (*one*) *mañjâdi* of gold.

No. 49. ON A PILLAR OF THE NORTH ENCLOSURE.

This inscription records, that king Râjarâjadêva set up a copper image of the god Subrahmanya before the 29th year of his reign.

TEXT.

South face.

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] உடை-
[2] யார் ஸ்ரீராஜராஜதெ-
[3.] வர் உடையார ஸ்ரீ[ர]ா-
[4] ஜராஜீஸ்வரஂ உடை-
[5] யார கொயிலில யா-
[6] ணடு இருபததொனப-
[7] தாவது வரை எழுநத-
[8] ருளுவிதத செபபுததி-
[9] ருமெனி உடையார கொ-
[10] யிலில முழுததால அ-
[11] ளநது கலலில வெட-
[12] டின ||— [க*] வாஉராஹெஸா-
[13] ணஂ இருபதிறறு விரலெ-
[14.] ய ஐஞசு தொரை உசர-
[15.] தது நாலு ஸ்ரீஹஸ்தஂ
[16.] உடையாரககணமாக
[17] எழுநதருளுவிதத ஸம்ஸ்ர-

[1] *I e*, 'the pearl(-*like*) stone (*from*) Gangapâdi' This expression perhaps refers to the beryl, which according to Mr Walhouse (*Indian Antiquary*, Vol V, pp 237 ff) is found in no other locality in India besides Padiyûr or Pattiyâli in the Dhârâpuram tâlluqa of the Coimbatore district. The country of Gangapâdi is one of the items in the list of conquests of Râjarâjadêva

[18] ஹ்மண்யதெவர் திருமெனி
[19] ஒருவா ||— [௨*] இவா ரததநயாஸ-
[20] ஞ்செயது எழுநதருளி
[21] நினற [மூ]விரல உசாதது
[22] வததூழ ஒனறு ||— [௩*] பதிற-
[23] று விரல அகலததுபபதி-
[24] ன ஒருவிரல நீளதது
[25] ஐயவிரலெய நா[ன]-

East face.

[26] கு தொரை உசரதது
[27] வீ௦ழ ஒனறு ||— [௪*] மும-
[28] முழமெ ஐயவிரலெ
[29] ஆறு தொரைசசுறறி-
[30] றகனமாகசசெயத
[31] ப்ரபெ ஒனறு ||— [௫*]

TRANSLATION.

1. Hail! Prosperity! (*The following*) copper image, which the lord Śrî-Râjarâjadêva had set up until the twenty-ninth year (*of his reign*) in the temple of the lord Śrî-Râjarâjêśvara, was measured by the cubit measure (*preserved*) in the temple of the lord, and engraved on stone —

2. One solid image of Subrahmanyadêva, having four divine arms (*and measuring*) twenty *viral* and five *tôrai* in height from the feet to the hair.

3. One lotus on which this (*image*) stood, set with jewels (*and measuring*) three *viral* in height.

4. One pedestal, (*measuring*) ten *viral* in breadth, eleven *viral* in length, and five *viral* and four *tôrai* in height.

5. One solid aureola, (*measuring*) three *muram*, five *viral* and six *tôrai* in circumference.

No. 50 ON A PILLAR OF THE NORTH ENCLOSURE.

This inscription describes a group of copper images, which king Râjarâjadêva had set up before the 29th year of his reign. The chief image was one of Dakshinâmûrti, a form of Śiva, who was represented as seated under a banyan-tree on a mountain and as surrounded by several attendants and attributes.

TEXT.

South face.

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] உடையா-
[2] ர ஸ்ரீராஜராஜதெவா
[3] உடையாா ஸ்ரீராஜராஜீ-
[4] ஶ்வராழ உடை[ட]யாா கொ-
[5] யிலில யாணடு இருபத-
[6] தொனபதாவது வரை
[7] எழுநதருளுவிதத செப-
[8] புததிருமெனிகள உடை-

[9] யார் கொயிலில முழத-
[10] தால அளந்து கலலில
[11] வெட்டின ||— [க*] ஞுவங-
[12] மாக எழுநதருளி இருந-
[13] த வஷ்டுததுககு மெல
[14] கெஶாஜததளவுஞுசெ-
[15] வலப[ப]தின எணவிர-
[16] ல உசரதது நாலு ஸ்ரீஹ-
[17] ஷ்டு உடையராககன-
[18] மாக எழுநதருளுவிதத உ-
[19] க்ஷிணாமூர்த்தி[க]ள[1] திருமெ-
[20] னி ஒருவா ||— [உ*] இவரொ எழுந-
[21] தருளி இருநத வஷ்டுததில அ-
[22] டியில [ஒ]ருமுழமெய ப-
[23] திறறு விரல நீளதது ஒ-
[24] ருமுழமெய நாலவிரல
[25] அகலததுபபனனிரு-
[26] விரல உசரதது வஷ்டுத-
[27] ஷ ஒனறு ||— [ந*] இதந மெல்

East face.

[28] பன்னிருவிரல உசரதது
[29] ஒனபதிறறு விரல நீ-
[30] ளதது எணவிரல அக-
[31] லதது வஷ்டுகஸிவாஙஷ
[32] இரணடு ||— [ச*] இநத ஸிவ-
[33] ஙகளொடுஙகூடச-
[34] செயத வாஹாஷிகெ-
[35] ஶாஜஷ நாலவிரல உச-
[36] ரதது இரணடு கைய
[37.] உடையராககனமா-
[38] கசசெயத கிஙாசி இருவ-
[39] ர ||— [ரு*] வாஹாஷிகெஶாஜஷ
[40.] மூவிரலை உசரதது
[41] இரணடு கைய உ-
[42] டையராககனமாக-
[43] ச்செயத கிஙாிகள இ-
[44] ருவர் ||— [சா*] தெவா ஸ்ரீவாஹத-
[45] திந கீழககிடநத வாஹா-
[46] ஷிகெஶாஜஷ பதிறறு
[47] விரல நீளதது இரணடு
[48] கைய உடையரா-
[49] ககனமாகசசெயத
[50] முசலகன ஒனறு |— [எ*] இ

[1] The ணா of உக்ஷிணா and that of ஹணாஜஷ in line 65 are expressed by a compound letter, which resembles the ஞ of உணஞுழிகை in Vol I, No 83, line 13.

[51] ருநத ஶூலநததுககு
[52] மெல கெஶாஙததளவு-
[53] ஞசெலல பனனிருவிர-
[54] ல உசரதது இரணடு

North face.

[55] கைய உடையராக-
[56] ககணமா[க*]சசெய-
[57] த ஜஷிகள இருவ-
[58] ர |— [அ*] இருநத ஶூலநதது-
[59] ககு மெல கெஶாஙதத-
[60] ளவுஞசெலல எணவி-
[61] ரல உசரதது இரணடு
[62] கைய உடையராக-
[63] ககணமாகசசெய-
[64] த ஜஷிகள இருவா [|—] [கூ*]
[65] வ-ஞூராதிஹெணாஙக[ஓ]
[66] அறுவிரல உசரததுக-
[67] [க]ணமாகசசெயத பாம-
[68.] பு ஒனறு ||— [ய*] இருந்த ஶூ-
[69] லநததுககு மெல கெ-
[70] ஶாஙததளவுஞசெல-
[71] ல மூவிரல உசரதது இர-
[72] ணடு கைய உடைய-
[73] ராகளாககணமாகசசெய-
[74] த கண[-]வராவரகரிகள இரு-
[75] வா |— [யக*] வலுததகிறகிடநத
[76.] வ-ஞூராதிஶிவாஙக
[77] ஐயவிரலனை நீளத-
[78] துககணமாகசசெயத
[79] புலி ஒனறு |— [யஉ*] வலுதத-
[80] துககு மெல சுறறுததள-
[81] வுஞசெலல ஒருமுழமெ-

West face.

[82] ய எணவிரலனை நீளத[து]
[83] அறுவிரலெய ஆறு தொ-
[84] ளைசசுறறும உடையதி-
[85] ல வெளுகசசெயது தை-
[86] தத ஊஹாஶாவெவ ஒன-
[87] பது[ம] இவறறுள அனு-
[88] ஶாவெவ நாறபததிரண-
[89] டும உடைததாககண-
[90] [ம]ாகசசெயத . ஆலவ்ருக்ஷ-
[91] [ஓ] ஒனறு ||— [யங*] மூவிரலெ நாலு
[92] தொளை நீளத[து] ஒருவிரலெ
[93] இரணடு தொ[ளை] அகலதது
[94] நாலு தொளை கனதது

[95] செயத தூககின பொகக-
[96] ணா[ம] ஒனறு [||—] [௰ச*] அறுவிரலெ[ல]
[97] ஆறு தொரை நீளதது
[98] ஒருவிரலரைசசுறறி-
[99] றககணமாககசெயத கை-
[100] யயும இதனொடுஙகூ-
[101] ட ஐயவிரல நீ[ள]தது
[102] மூவிரறசசுறறிறசெய-
[103] த கைததழை ஒனறு ||— [௰ரு*]

TRANSLATION

1. Hail! Prosperity! (*The following*) copper images, which the lord Śrî-Râjarâja-dêva had set up until the twenty-ninth year (*of his reign*) in the temple of the lord Śrî-Râjarâjêśvara, were measured by the cubit measure (*preserved*) in the temple of the lord, and engraved on stone —

2. One solid image of Dakshiṇâmûrti, having four divine arms (*and measuring*) eighteen *viral* in height from the mountain (*parvata*) on which (*it*) was seated, to the hair

3. One mountain on which this (*image*) was seated, (*measuring*) at its foot one *muram* and ten *viral* in length, one *muram* and four *viral* in breadth, and twelve *viral* in height.

4 Two mountain peaks (*śikhara*), (*measuring*) twelve *viral* above it in height, nine *viral* in length, and eight *viral* in breadth

5. Two solid *Kiṁnaras*, joined to these peaks, having two arms (*and measuring*) four *viral* in height from the feet to the hair

6. Two solid *Kiṁnarîs*, having two arms (*and measuring*) three *viral* and a half in height from the feet to the hair.

7 One solid (*image of*) Muśalagaṉ,[1] lying under the sacred foot of the god, having two arms (*and measuring*) ten *viral* in length from the feet to the hair.

8. Two solid *Rishis*, having two arms (*and measuring*) twelve *viral* in height from their seat to the hair.

9. Two solid *Rishis*, having two arms (*and measuring*) eight *viral* in height from their seat to the hair.

10. One solid snake (*pâmbu*), (*measuring*) six *viral* in height from the tail to the hood.

11. Two solid *Karnaprâvritas*,[2] having two arms (*and measuring*) three *viral* in height from their seat to the hair.

12. One solid tiger (*puli*), lying on the mountain (*and measuring*) five *viral* and a half in length from the tail to the forelock.

13 One solid banyan-tree (*âla-vriksha*), measuring one *muram*, eight *viral* and a half in length from the mountain to the top, and six *viral* and six *tôrai* in circumference. On (*it*) were sewn nine separately made large branches, and on these, forty-two minor branches.

14. One wallet (*pokkanam*), suspended (*from the tree and measuring*) three *viral* and four *tôrai* in length, one *viral* and two *tôrai* in breadth, and four *tôrai* in thickness.

15 A solid handle (*kai*), (*measuring*) six *viral* and six *tôrai* in length, and one *viral* and a half in circumference; and, joined to it, one bunch of peacock's feathers (*tarai*), (*to be carried in*) the hand (*and measuring*) five *viral* in length and three *viral* in circumference.

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[1] See page 137, note 2

[2] Karnaprâvrita is the same as Karnaprâvarana, 'a being whose ears are so large that it uses them as a cloak.'

No. 51. On two niches and two pillars of the north enclosure.

This inscription records that, before the 29th year of the reign of Râjarajadêva, his queen Pañchavan-mahâdêvî (paragraphs 1, 36 and 37) set up copper images of Śiva called Taiñjaiyaragar, of his wife Umâparamêśvarî, and of their son Ganapati, to which she presented a number of valuable ornaments The description of some of these ornaments is still more detailed than usual, and often obscure, because the meanings of part of the technical terms are unknown. As regards the name of the chief image, its first part, Taiñjai,[1] is the same as Tañjai or Tañjâvûr. The second part, Aragar, means 'the beautiful one.' The whole name would thus be synonymous with that of the god Tañjai-Vitankar, who must, however, be distinct from Taiñjaiyaragar, as the image of his consort had been set up by Kundavaiyâr, the elder sister of Râjarâjadêva.[2]

Text.

A On the first niche

First section

[1.] [ஸ்வ]ஸ்தி ஸ்ரீ: [||*] [உடையார ஸ்ரீராஜ]-
[2.] ராஜதெ[வ]ர [நமபிரா]டடியார
[3] பஞசவ[ந]மஹ[ாதெ]வியார ஸ்ரீ-
[4] ராஜ[ரா]ஜீ[ஸ்வர]ம உடையார கெ[ா]யிலி-
[5] ல யாணடு இரு[ப]ததொன[பதா]வது வரை[ர]
[6] எழுநதருளு[வி]தத செபபுததிருமெனிகள
[7] உடையார கொயிலி[ல] முழததால அளநது[ம]
[8] ர[த்ந]ஙகள தக்ஷிண]மெருவிடஙகனெனனுஙகல-
[9.] ல[ால நிறை] எடுத[தும பொ]ன[னு]ம வெள[ளி]பும
[10.] ஆ[டவல]லான என[னுஙக]ல[லா]ல நிறை எ[டுத]து-
[11.] ஙகலலில வெட்டின[படி] [க*] [கு]ஞ[சித]த திருவடியின [கீ]ழ்-
[12] ககிடஙக முசலகனெ[னு]ம[கூட வாஹாநி]தெவராகஷ இருமு-
[13] ழமெ நாலவிரல உ[சர]மு[ம ஸ்ரீஹஸ்த]ம ந]ாலும உடை-
[14] ய கனமாக எழுநதரு[ளுவிதத] தைஞ்சை[யழ]கா [எ]னறு
[15] தி[ருநாமம] உடைய தி[ருமெனி ஒ]ருவா [உ*] ரத்நந்யாஸ[ம செ]யது
[16] இ[வா எ]ழுநதருளி நி[னற ஐவிரல] உசரம உ[ளள வதம ஒனறு] [ந*]
[17.] இ[வா ந]மபிராடடியா[ா] வ[ாஹாநதெ]வராகஷ ஒ[னறெ முககா]-
[18] லெ[ல இருவிர]லவா [உ]சர[ம உடை]டய கன[மாக எழுநதருளுவி]-
[19] தத[த உ]மாபரமெஸ்வரியா[ா திருமெ]மனி [ஒருவ]ா [ச*] ர[த்நந்யாஸ]ம [செ]ச-
[20] யது [இ]வா எழுநதருளி நி[னற] ந[ாலவி]ரலவ[ா உசரம]
[21.] [உளள வதம] ஒனறு [ரு*] தெவரு[ம] ந[ம]பிராடடியாரு[ம எ]ழு-
[22] நத[ருளி நினற இரு]முழமெ[ம நா]ல[விர]ல நீளமு[ம] ஒருமு-
[23.] [ழ] . . . . . . [அ]க[ல]மு[ம பதினொ]ருவிரல உ[ச]ரமும
[24] [உளள வீடம ஒன]று [சா*] தெ[வ]வ[ரையு]நமபிராட்டியாரை-
[25.] யுஙகவிதத தொரணககால இரணடும கலஸவகரம ஒன-

Second section.

[26.] [றும]ா[ய] எழு[முழ]சசுறறு உடை[ட]-
[27.] [ய கன]ம[ாகச]செ[ய]த பரபெ ஒன[று] [எ*]

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[1] தைஞ்சை for தஞ்சை occurs also in No. 2, paragraph 43.

[2] See No 6, paragraph 1

[28.] [வாஉாக்கெளாஙக]ழ முககாலெ அரைககால மு[ழஉசர]-
[29.] [ழும நாது ஸ்ரீஹஸ்தமும] உடையராய நினற[ருளின]
[30.] [களமா]க எ[ழுஙருளு]விதத ம[ண]வதியார திரு[மெ]னி
[31.] [ஒரு]வர [—] [அ*] ர[ந்தநூ]ரவலழ செயது [இ]வர எ[ழுஙரு]ளி நின[ற]
[32.] [இருவி]ர[லை] உ[சர]முடைய வ[டூ]ழ ஒன[று] [கூ*] [ப்தடொன]-
[33.] [பதிறறு] விரல [நீளமு]ம ஒன[பதெ முககால விரல அக]-
[34.] [லமும] ஐ[வி]ரல உ[சர]மு[ம] உடை[ய] வீ[ா]ழ ஒன[று] [ம*] இ[ரண]-
[35.] டெ[ட முகக]ாலெ[வ அ]ரககால முழசசுற[றுடைய க]ன[ம]ா[க]-
[36.] சவெ[சயத வூ]டெ[ஹ [ஒனறு] [மக*] இததை[ஞசையழகாககுககுடு]-
[37.] தத[ன] [மஉ*] [கீழ]கி[யா]ய[த]துததிருமா[லை] . . . . [லும]
[38.] [அக]வ[ரயி]லு[ம கெ]ாதத முதது வடட[மும அனுவ]ட்டமு[ம]
[39.] [ஒ]ப[புமு]ததுஙகுறுமுதது[ம] ஆ[க முதது] . . [ப]த-
[40.] [தொனபது]ம தாலி இருபததொனறி[லு] . . [இரணடு]ம
[41.] அ[டு]த[து] விளககின தாலி இரணடி[லும ஐ]ஞசொனறு-
[42.] க விளககின தாளிமபம இரணடிலும தடவிககட்டின
[43.] [ப]ளிஙகு தொணணூறறு நாலும பெ[ா]ததி பதிநெ-
[44.] ளறும பளிககுவயிரம நாலு . . . . . . ததிர[ணடும]
[45.] [பா]விகையில படுகண ஒனறுங[கொககுவா]ய [ஒ]னறு[ம]
[46.] உடையது பிஞசும அரககும உட[பட சரடு நீ]க[கி நி]றை தொ-
[47.] [ண]ணூறறு ஒருகழஞசுககு விலை [கா]சு நூறறிருபததைஞசு [மரு*]
[48.] எகாவலலி ஒனறில கொதத முதது ஒ[ப]-

Third section

[49.] புமுததுஙகுறுமுததுஙகற-
[50.] டும பாணிசச[ர]யும ஆக முதது
[51.] முபபததொன்றும பவழ-
[52.] ம இரணடும ராஜாவத்[—]ழ இரணடும தா-
[53.] [ளி]மபம இரணடும படுகண ஒனறுஙகொக[கு]-
[54.] வாய் ஒனறு[ம] கொத்த சரடு நீ[க]கி அரககு[ளப]-
[55.] ட நிறை நாறகழஞசெய ஒநபது மஞசாடியும எடடு
[56.] [ம]ா[வு]ககு விலை காசு ஆறு [மச*] எகாவலலி ஒனறில கொதத பழமுத்து
[57.] குறுமுததுஙகறடும ஆக முதது இருபததெடடும [ப]வழம் இரணடும ரா-
[58.] [ஜா]வத்—[ழ] இரணடு[ம] தாளிமபம இரணடும படுகண ஒனறுஙகொககு-
[59.] [வாய] ஒனறும் தாளிமபத்து ரககாலாணியும அரககும உடபட கொ-
[60.] [த]த சரடு நீககி நிறை நாறகழஞ்சரையெ இரணடு மஞசாடியுநா-
[61.] [ன]கு மாவுககு விலை காசு எடடு — [மரு*] எகாவலலி ஒனறில்
கொதத பழமு-
[62.] [த]து ஒபபுமுத்துஙகுறுமுததுங்கறடும ஆக முதது முபபதும பவ-
[63.] [ழ]ம இரணடும ராஜாவத்—ழ ஒன்றும உப[ப]ளநீலம ஒனறும தா-
[64.] [ளி]மபம இ[ர]ணடும படுக[ண] ஒனறும கொககுவாய ஒனறும அர-
[65.] ககும உடபட சரடு நீககி நிறை நாறகழஞசெ[ய] ஒனபது மஞ்சாடியும
[66.] [ஒ]னபது [ம]ாவுககு விலை காசு எழு — [மசா*] எகாவலலி ஒனறில
கெ[ா]தத பழமுத[து]
[67.] [ஒ]ப[பு]முத்துங்குறுமுததும குளு[ர*]ந்த நிரும சிவநத நீரும் தொல் தெய-
[68.] [ந]தனவு[ம] சபபததியும ஆக முதது முபபததிரணடும பவழம இரணடும
[69.] ராஜா[வ]த்—ழ இரணடு[ம] தாளிமபம இரணடும படுகண ஒனறுஙகொககு-

[70.] வா[ய] ஒனறும அரக்கும உடபட சாடு நீககி நிறை காற்கழஞ்செய் இரணடு
[71.] [ம]ஞசாடிககு விலை காசு பதது — [ஸ்வ*] ஸ்தி ஸ்ரீ
[72] ஒனறில முககம இரணடும தூகக[ம]
[73] இரணடும இடைககடடு எடடும
[74.] [ப]டுகண பததும [இ]டைககடடு படு-
[75.] [க]ண உடபட இரணடு[ம அடுத]து விளககி-

B ON THE FIRST P

West face.

[76] ண செமபு எடடும
[77] இரணடொனறான
[78] செமபு நாலும க-
[79.] றடிகை இரணடும
[80] இரணடொனறான
[81.] கொககுவாய இர-
[82.] ணடும மூனறொ-
[83.] னறான கொககுவா-
[84] ய இரணடும தை-
[85.] யபபுமுததாணி
[86] எடடும கொதத மு-
[87] தது வடடமும அ-
[88.] னுவடடமும ஒபபு-
[89] முததுஙகுறுமுத-
[90] தும நிமபொள-
[91.] மும அமபுமுது-
[92] ம கறடும ஆக மு-
[93] தது இரணடாயிர-
[94] தது ஐஞஞூறறு
[95] இருபதது நாலும
[96] தையபபுமுதது
[97] சககததும சபபத-
[98.] தியும ஒபபுமுத-
[99] துஙகுறுமுததும
[100] ஆக முதது எடடும
[101] முககம இரணடிலும
[102] இடைககடடிலுஞூகக-
[103.] ஙகளிலுநதடவிககடடி-

South face.

[104.] ன பளிஙகு முபப-
[105] ததெழும பொததி
[106] இருபததெழும தரு-
[107.] ப[பு] எழு[ப]ததைஞ-
[108] சும அரககுளபட கொ-
[109.] தத சாடு நீககி நிறை

[110.] நூறறு அறுகழு-
[111.] ஞசெய மஞசாடியு-
[112.] ம இரணடு மாவுககு
[113.] விலை காசு நூறறு நா-
[114] றபததொனறு [௱அ*] [வ]டு-
[115] கவாளி ஒன்றில
[116] கொத்த முதது குறு-
[117] முததும நிமபொ-
[118] ளமும ஒருபபுறவ-
[119] னும ஆக முதது ஒ-
[120] ளபதும பொனனு-
[121.] ம உடபட நிறை இருக-
[122] ழஞசரையெ மூ-
[123] னறு மஞசாடிககு
[124.] விலை காசு எழு — [௱கூ*]
[125] ஸ்ரீவாஹனவஷயழ
[126.] ஒனறில இடைககடடு
[127] இரணடிலும முகம் ஒ-
[128.] னறிலுநதடவிககடடி-
[129.] ன பளிஙகு காறப-
[130] ததொனபதும பொ-
[131.] ததி ஆறும பளிககு-

East face.

[132] வயிரம நூறறெண-
[133] பததொனறும கா-
[134.] லாககொதத முத-
[135] து வடடமும அனு-
[136] வட்டமும ஒபபுமு-
[137.] ததுஙகுறுமுதது-
[138.] ம ஆக முதது இருநூ-
[139] ற்று அறுபதது
[140] மூனறும அரககு-
[141.] ம உடபட தாணிதத
[142.] சிவபபுசசிலையுஞ-
[143] சரடுஙககி நிறை
[144] நாறபததையங-
[145] கழஞசரையெ
[146] நாலு மஞசாடியுங-
[147.] குனறிககு விலை கா-
[148.] சு ஐம்பததிரணடு [உ௱*]
[149] ஸ்ரீவாஹனவஷயழ
[150] ஒனறில இடைககடடு
[151.] இரணடிலும முகம
[152] ஒனறிலுநதடவி-
[153.] ககடடின் பளிஙகு
[154.] ஐமபதும பொத-

[155] தி ஆறும பளிககு-
[156] வயிரம நூறறுத-
[157] தொணணூறறு அஞ்-
[158.] சும காலாககொத-
[159] த முதது வட்டமும

North face.

[160] அனுவடடமும ஒ-
[161.] பபுமுததுஙகுறு-
[162.] முததும ஆக முத-
[163] து இருநூறறு அ-
[164] றுபத்தைஞசும
[165.] அரககுடபடததாணி-
[166.] தத சிவபபுசசிலை-
[167] யுஞசரடுநீககி நி-
[168] றை நாறபததைய-
[169] ஙகழஞசெய மு-
[170.] ககாலெ இரணடு
[171] மஞசாடிககு விலை
[172.] காசு ஐமபததிரண-
[173] டு [உக*] திருககைககாறை
[174.] பொனனின படடை
[175.] மெறகுணடுஙகெவ-
[176] ணமும வையதது வி-
[177] ளககிறறு ஒனறிலத-
[178] துணடம இரணடில
[179.] வடம பதிஞெனறிற-
[180.] கொதத முத்து வட்-
[181.] டமும அனுவட்டமு-
[182] ம ஒபபுமுததுங-
[183] குறுமுததுஞசப-
[184] பததியுஞ்சககத-
[185] துஙகறடு[ம] ஆக மு-
[186] தது நாணூறறு ஒரு-
[187] [ப]ததொனறுநதடவி-

C. On the second pillar.

West face.

[188] ககடடின பளிங-
[189] கு முபபததிரணடு-
[190] ம பொததி பனனி-
[191.] ரணடுஙகொதத ச-
[192.] ரடுஞசெபபுபாணி-
[193] களுநீககி அரககுட்-
[194] பட நிறை இருபத்-
[195] திருகழஞசெய
[196.] ஒனபது மஞசா-

[197.] டிபுஙகுனறிககு வி-
[198] லை காசு இருபதெ-
[199] தடடு [௨௨*] திருககையக-
[200] காறை பொனனி-
[201] ன படடை மெற-
[202.] குணடுஙகெவண-
[203] மும வையதது வி-
[204] ளககிறறு ஒனறி-
[205.] லததுணடம இரண-
[206.] டில வடம பதினெ-
[207] னறிறகொத்த மு-
[208] த்து வடடமும அ-
[209.] னுவடடமும ஒப-
[210] புமுததுஙகுறுமு-
[211.] ததுஞ்சககததுஞ-
[212] சபபததியுஙக-
[213.] றடும ஆக முகது
[214.] முனனூறறு எ-

South face.

[215] ண்பததைஞசுங்-
[216] தடவிககட்டின பளிங-
[217] கு முபபதது இரண-
[218] டும பொததி பணணி-
[219] ரணடும அரககும உ-
[220.] டையது செமபின
[221.] ஆணிகளுஞசாடும நீ-
[222] ககி நிறை இருபததிரு-
[223.] கழஞ்செய குனறிக-
[224] கு விலை காசு இருபததா-
[225.] று [—] [௨௫*] திருககைககாறை
[226] பொனனின படடை
[227.] [மெ]றகுணடுஙகெ-
[228] வணமும வையத-
[229] து விளககிறறு ஒன-
[230] றிலததுணடம இரணடி-
[231] வ வடம பதினெனறி-
[232] றகொதத முதது வட்ட-
[233.] மும அனுவடடமும
[234.] ஒபபுமுத்து[ங]குறு-
[235] முததுஞசபபதியு-
[236] ஞ்சககததும ஆக மு-
[237] த்து ந[ானூ]றெருப-
[238.] த்தைஞ்[சுங]கடவிக-
[239.] கட்டின ப[ளிஙகு] முப-
[240.] பததிரணடும் பொத-
[241] தி பணணிரணடும அர-

East face.

[242.] ககுட்படட செபபா-
[243.] ணிகளுஞசரடுநீக-
[244] கி நிறை இருபததி-
[245] ருகழஞசெய ஆ-
[246.] று மஞசாடிககு வி-
[247] லை காசு இருபததெ-
[248] மூ — [உ௪*] திருககைககாறை
[249] பொனனின படடை
[250.] மெறகுண்டுஙகெ-
[251] வணமும வையத-
[252] து விளககிறறு ஒ-
[253] னறிலததுணடம இ-
[254.] ரணடில வடம பதி-
[255.] னொனறிறகொத்-
[256] த முதது வடடமும
[257.] அனுவட்டமும ஒ-
[258] பபுமுததுஙகுறு-
[259.] முததுஞசபபததி-
[260.] யுஞசககததுஙக-
[261.] றடும ஆக முதது நா-
[262.] னூறறு இரு[ப]ததா-
[263.] றும தடவிககடடின
[264.] பளிஙகு முபபததி-
[265.] ரணடும பொததி ப-
[266.] னனிரணடும அரக-
[267.] கும உட்பட செபபா-
[268.] ணிகளுஞசரடுநீக-

North face.

[269.] கி நிறை இரு[ப]ததி-
[270] ருகழஞசெய மு-
[271.] ககாலெ நாலு ம-
[272.] ஞசாடிககு விலை
[273.] காசு இருபததொன-
[274.] பது — [உ௫*] திருபபடடிகை
[275.] முகம ஒனறில தட-
[276.] விக்கடடின பளிங-
[277.] கு இரு[ப]தது நாலும
[278.] பொததி ஒனப-
[279] தும பளிககுவயி-
[280] ரம ஐமபததாறும
[281.] அஞசு கடடிபபூப-
[282.] பனனிரணடில த-
[283.] டவிககட்டின பளிங-
[284.] கு ஐமபதது நாலும

[285.] பொதகி ஆறும்
[286] மடடபபூ எட்டில தட-
[287.] விககடடின பளிஙகு
[288.] நாலும பொதகி ந[ா]-
[289.] லும தானைததாக-
[290.] கம [பி]ன னுககொ-
[291.] வைத்தலையில
[292.] ெ[ம]ாட்டு ஒனறில தட-
[293.] விககடடின பளிஙகு
[294.] ஒனறும பொதகி ஒ-
[295.] னறும பளிககுவயி-

D. On the second niche.

First section.

[296.] ரம் ஒனபதும் சவி மூனறு வடம உடை-
[297.] யன எட்டும் சவியினுளளால சி[று]தூகக-
[298.] ம மூன[றெந]ாவிததலையில விடஙகுடைய[ன]
[299.] எடடில கட்டின பொதகி எடடும தடவிககட்டின
[300.] பளிஙகு பதினாறும உடலிலு[ந]துணடததிலு-
[301.] ஞசவியிலுஞூககஙகளிலும் தானைததூககத[தி]-
[302.] லுங்கொதத முதது வடடமும அனுவடடமும் ஒ-
[303.] ப்புமுத்துஙகுறுமுத்தும கறடும சககததும சபபததியும ஆக-
[304.] ககொதத மு[த]து இரண்டாயிரதது மூனனூறறு நாற்பததொனபதும
[305.] முகததில தைசச முதது சபபததி ஒனப[து]ம உடையது அரககுட்பட சர-
[306.] டும சிலையு[நீ]ககி நி[றை] எணபதின க[ழஞ]செய முககாலெ இரண்டு ம-
[307.] ஞசாடியுஙகுனறிககு விலை காசு ஐம[பததை]ஞசு [||—] [உரு*] திருவடிக்-
காறை பொன-
[308.] னின பட்டை மெற்குண்டுஙகெ[வணமு]ம வையதது விளககிறறு
[309.] ஒன்றிலததுணடம் இரணடில வட[ம பன]னிரணடில கொதத முதது வ-
[310.] ட்டமும அனுவடடமும ஒபபுமுதது[ங]குறுமுததும கறடும சபப-
[311.] ததியுஞ்சக்கததும ஆக முதது நானூறறு அறுபததொனபது-
[312] ம் தடவிககட்டின பளிஙகு நாறபததிரணடும பொதகி முபபதும அரககு-
[313.] ம உட்படசெ[சப]பாணிகளுஞசரடுநீககி நிறை முபபததொருகழ-
[314.] ஞசெய ஆறு மஞசாடியுஙகுனறிககு விலை காசு நாறபதது நாலு [உச*]
[315.] திருவடிககாறை[ற] பொனனின படடை மெறகுணடுஙகெவணமும [வை]வ-
[316.] ய்தது விளககிறறு ஒனறிலததுண்டம இரணடில வடம பனனிரணடி-
[317.] றகொதத முதது வடடமும அனுவட்டமும ஒபபுமுததுங்குறுமுத-
[318.] துஙகறடும சபபததியுஞசககததும ஆக முதது நா[னூ]றறெணபததெட்டு-
[319] ம் தடவிக்கட்டின பளிங்கு நாறபததிரணடும பொதகி முப்[ப]தும அரககும
[320.] [உ]ட்பட செபபாணிகளும கொதத சரடுநீ[க]கி நிறை முப்பதி-
[321.] ன கழஞசையெ ந[ா]லு ம-
[322.] ஞசாடியுமூனறு மாவுககு
[323.] விலை காசு நாறபததிரணடு [உஅ*] திருக-
[324.] கைககாறை ஒனறு பொன ப[தி]-
[325.] னொருகழஞ்சை [||—] [உக*] திருககைககா[றை]
[326.] ஒனறு பொன பதினொருகழஞசெ[ச]-

Second section.

[327.] ய எழுமஞசாடியுஙகுனறி [௩௰*] திரு-
[328] க்கைககாறை ஒனறு பொன ப-
[329] ணனிருகழஞசரை — [௩௧*] திருககைக-
[330.] காறை[ற] ஒனறு பொன பணனி-
[331.] ருகழஞசெய முக[கா]லெ இரணடு மஞசாடி [||—] [௩௨*]
[332.] திருவடிககாறை ஒனறு ெ[ப]ான பதிநாறகழ-
[333.] ஞசெய கால் [௩௩*] திருவடிககாறை ஒன[று] பெ[ா]-
[334.] ன பதின முககழஞசெய முககாலெ மஞசாடி [||—] [௩௪*] கு-
[335] றறுடைவாள ஆசுஙகணடமும மலரும பொன
[336] கட்டிறறு ஒனறு — [௩௫*] தளிகை பஞசவனமாதெவியெ-
[337.] னனுக்கிருநாமம உடையது ஒனறு வெளளி ந[ானூ]-
[338.] றறொருபததொனபதின கழஞசெய எழுமஞசாடி-
[339] யுஙகுனறி — [௩௬*] வட்டில பஞசவனமாதெவி எனனுக்கி-
[340.] ருநாமம உடைய்து ஒனறு வெளளி எழுபததொருக-
[341.] ழஞசெய ஆறு மஞசாடியுநானகு மா உ [௩௭*] இததைஞ்-
[342] சையழகா நமபிராட்டியார உரொவாரஸெவரியாக-
[343.] க் இவரொ குடுததன [௩௮*] முததின சிடுககு ஓரணியில
[344.] [ெ*]காதத முதது சப்பததியுஙகுறுமுததும் ஆக மு[த]து
[345.] பதிநெட்டும பொனனும உட்பட நிறை இருக[ழ]ஞசெ-
[346.] ய குனறிககு விலை கா[சு] நாலெ எழுமா |— [௩௯*] முததின
[347.] சூடகம் ஒனறிலததுணடம இரணடிற[க]றடிகை ஆ-
[348.] றுஙகெவணதது வைய்தது விளககிக[க]ட்டின ெ[ப]ா-
[349.] ததி இருபதது நாலும தட்விககட்டின [ப]ளிஙகு எ-
[350.] ழுபதும வட்டம பதிஞலிறகொதத முதது வட்-
[351.] டமும அனுவட்டமும ஒபபுமுததுஙகுறுமுத்து-
[352.] ம கறடும சககததும பழமுததும ஆக முதது ந[ா]-
[353.] னூறறு எணபததொனறும அரககுட்பட கொத-

Third section

[354.] த சரடு நீககி நிறை இருபதி[ன]
[355.] கழஞசெய காலெ குனறி[கக]
[356.] விலை காசு · முபபது — [௪௰*] முததி[ன]
[357.] [சூடக]ம ஒனறிலததுணடம இரண[டி]றகற[டி]-
[358.] கை ஆறுஙகெவணம வையதது விளககிக-
[359.] கட்டின பொததி இருபதது நாலும த[ட]விக்கட-
[360] டின பளிஙகு எழுபததொனபதும [வட்டம ப]-
[361.] [தி]ஞலிறகொதத மு[தது வ]ட்டமும அனுவட்டமு-
[362.] [ம] ஒப்புமுததுங[கு]றுமு[தது]ம கறடும சககததும ப[ழ]-
[363] முத்தும ஆக முதது ந[ா]னூறறெணபததைஞ்சும அர-
[364] [க]குட்[ப]ட கொதத சர[டு] நீககி நிறை இருபததொருகழஞசெ-
[365.] ய காலுககு விலை காசு முபபது — [௪௧*] திருவடிககாறை ஒன[றி]-
[366.] [ல]தது[ண]டம இரணடிறகறடிகை ஆறுஙகெவணம
[367.] வையத்து [விள]க[கிக]கட்டின பொததி இருபத்திரணடு-
[368] ம தட்விககட்டின பளிஙகு எணபததெழும வட்டம் ப-
[369.] ன்னிரணடிறகொத்த முதது வட்டமும அனுவட்ட-

[370.] மும ஒபபுமுததுஙகுறுமுததுஙகறடும சககத்து-
[371.] ம பழமுததும ஆக முதது நானூறறு அறுபத(ெ)-
[372.] தெழும அரகுடபட சாடு நீககி நிறை இருபதின கழ-
[373.] ஞசெய முககாலெ இரணடு மஞசாடிககு விலை கா[சு]
[374.] [இ]ருபத்தைஞசு — [௪௨*] திருவடிககாறை ஒனறிலததுணடம்
[375.] இரணடிறகறடிகை ஆறுஙகெவணம வையதது
[376.] வி[ளக]கிககட்[டின] பொதகி இரு[ப]தது [ந]ாலும தடவிக-
[377.] கட[டின ப]ளி[ங]கு எணபததொனறும வடம பனனிர
[378.] ணடி[றெ]காத்த முதது வட்டமும அனுவ[ட்டமு]ம ஒப[பு]-
[379.] முத[துங]குறுமுததும கறடும சககததும [பழமு]ததும
[380.] [ஆ]க [முத]து நானூறறு அறுபததெடடும அரகும உட-

Fourth section.

[381.] பட சாடு நீக்கி நிறை பததொனபதின கழ[ஞ]-
[382.] செய எடடு மஞசாடிக்கு விலை க[ா]சு இருபதது
[383.] நாலு — [௪௩*] காறை மெறகொத்த திரு ஒனறுட்ப-
[384.] டபொங் இருகழஞசெய எழுமஞசாடி-
[385.] யுங்குனறி — [௪௪*] திருக்கைககாறை ஒனறு பொ-
[386.] ன ஒனபதின கழஞசரையெ குனறி [||—] [௪௫*] திருக்கை-
[387.] ககாறை ஒனறு பொன ஒனபதின கழஞசெய
[388.] கால [||—] [௪௬*] திருவடிககாறை ஒனறு பொன பதின க-
[389.] ழஞசரையெ இரணடு மஞசாடி[யு]ஙகுனறி |— [௪௭*] திரு-
[390.] ககாறை[ற] ஒனறு பொன பதிெனருகழஞசெய கால [||—] [௪௮*] இவ-
[391.] ொ எழுநதருளுவி[த]த மணவதியாாககு இவெ[ா] குடுததன [||—] [௪௯*] திருககை-
[392.] யககாறை ஒனறு ெ[ப]ான பதின கழஞசரை — [௫௰*] திருககையக- காறை ஒனறு
[393.] பொன பதின கழஞசு —. [௫௧*] திருவடிக்காறை ஒனறு பொன பதி- னெருகழஞசெய
[394.] முககால — [௫௨*] திருவடிககாறை ஒனறு பொன பனனிருகழஞசெய எழுமஞசா-
[395.] டியுஙகுனறி — [௫௩*]

TRANSLATION.

1. Hail ! Prosperity ! The following copper images,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Pañchavaṉ-mahâdêvî, the consort of our lord Śrî-Râjarâjadêva,—were engraved on stone, after they had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to them*) had been weighed by the stone called (*after*) Dakshiṇa-Mêru-Viṭaṅkaṉ, and after the gold and silver had been weighed by the stone called (*after*) Âdavallâṉ:—

2. One solid image, bearing the sacred name of Taiñjaiyaragar, having four divine arms and (*measuring*) two *muram* and four *viral* in height from the feet to the hair,—including (*an image of*) Muśalagaṉ, who was lying under that sacred foot, on which (*the god*) stood.[1]

[1] குஞ்சிககிறது means 'to stand on one foot (in dancing or penance)' (Winslow).

3 One lotus on which this (*image*) stood, set with jewels and measuring [five *viral*] in height.

4. One solid image of his consort Umâparamêśvarî, measuring one (*muram*) and three quarters, [two] *viral* and a half in height from the feet to the hair

5 One lotus on which this (*image*) stood, set with jewels and measuring four *viral* and a half in height

6 One pedestal on which the god and his consort stood, measuring [two] *muram* and four *viral* in length, one *muram* . . . . in breadth, and eleven *viral* in height.

7. One solid aureola, covering the god and his consort, consisting of two pillars and one half-moon, and measuring seven *muram* in circumference.

8. One solid image of Ganapati, standing, having [four divine arms], and (*measuring*) three quarters and one eighth of a *muram* in height from the feet to the hair.

9 One lotus on which this (*image*) stood, set with jewels and measuring [two] *viral* and [a half] in height.

10. One pedestal, measuring [nineteen] *viral* in length, nine [and three quarters of a *viral*] in breadth, and five *viral* in height.

11. One solid aureola, measuring two, three quarters and one eighth of a *muram* in circumference

12. To this (*image of*) Tai [ñjaiyaragar] were given .—

13. [One] sacred garland (*tiru-mâ*[*lai*]), hanging down,[1] weighing,—inclusive of the *piñju* and of the lac, and exclusive of the threads,—ninety-one *karañju*, and worth one hundred and twenty-five *kâśu*. On . . . . and on the inner side(?) were strung . . . . . -nine pearls, *viz.*, round pearls, roundish pearls, polished pearls and small pearls; on twenty-one marriage-badges (*tâli*), [two] . . . . ; on two marriage-badges which were soldered together, and on two *tâlimbam* (*each of*) which consisted of five (*pieces*) soldered together, were fastened ninety-four crystals, eleven *potti* and four hundred and . . . . .-two diamond crystals; (*and*) on the [*pâ*]*ligai*,[2] it had one eye and one hook.

14. One ornament consisting of a single string,[3] weighing,—exclusive of the threads used for stringing, and inclusive of the lac,—four *karañju*, nine *mañjâdi* and eight tenths, and worth six *kâśu*. On (*it*) were strung thirty-one pearls,—*viz.*, polished pearls, small pearls, crude pearls and (*pearls*) resembling toddy in colour,—two corals, two lapis lazuli, two *tâlimbam*, one eye and one hook.

15. One ornament consisting of a single string, weighing,—inclusive of the minute nails[4] in the *tâlimbam* and of the lac, and exclusive of the threads used for stringing,—four *karañju* and a half, two *mañjâdi* and four tenths, and worth eight *kâśu*. On (*it*) were strung twenty-eight old pearls,—*viz*, small pearls and crude pearls,—two corals, two lapis lazuli, two *tâlimbam*, one eye and one hook.

16. One ornament consisting of a single string, weighing,—inclusive of the lac and exclusive of the threads,—four *karañju*, nine *mañjâdi* and nine tenths, and worth seven *kâśu*. On (*it*) were strung thirty old pearls,—*viz.*, polished pearls, small pearls and crude pearls,—two corals, one lapis lazuli, one sapphire,[5] two *tâlimbam*, one eye and one hook.

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1 The expression இழிநியாயதது occurs again in No. 56, paragraph 7

2 This term recurs in No 56, paragraphs 7 and 9.

3 On *êkâvalli* see page 73, note 4

4 The literal meaning of ஈககாலாணி is 'a nail (*as small as*) a fly's leg'

5 உப[ப]ளநீலம is probably a corruption of the Sanskrit *utpala-nîla*, 'blue as a lotus,' நீலம் alone is elsewhere used for 'a sapphire'

17. One ornament consisting of a single string, weighing,—inclusive of the lac and exclusive of the threads,—four *karañju* and two *mañjâdi*, and worth ten *kâśu*. On (*it*) were strung thirty-two old pearls,—*viz.*, polished pearls, small pearls, (*pearls*) of brilliant water, of red water and of rubbed surface, and *śappatti*,—two corals, two lapis lazuli, two *tâlimbam*, one eye and one hook.

18. One sacred pearl ornament (*śrî-chhanda*), weighing,—inclusive of the lac, and exclusive of the threads used for stringing,—one hundred and six *karañju*, (*one*) *mañjâdi* and two tenths, and worth one hundred and forty-one *kâśu*. (*It had*) two clasps (? *mugam*), two pendants (*tûkkam*), eight front-plates (*idaikkattu*),[1] ten eyes, two front-plates with eyes, eight pins (*nembu*) soldered together, four double pins,[2] two *karadigai*, two double hooks, two treble hooks, and eight nails for pearls sewn on (*taippu-mutt-âni*). On (*it*) were strung two thousand five hundred and twenty-four pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *ambumudu* and crude pearls. (*On it*) were sewn eight pearls, *viz.*, *śakkattu*, *śappatti*, polished pearls and small pearls. On the two clasps, on the front-plates and on the pendants were fastened thirty-seven crystals, twenty-seven *potti* and seventy-five *tarup*[*pu*].[3]

19. One Telugu ear-ring ([*Va*]*duga-vâli*),[4] weighing, inclusive of the gold, two *karañju* and a half and three *mañjâdi*, and worth seven *kâśu*. On (*it*) were strung nine pearls, *viz.*, small pearls, *nimbolum* and (*pearls developed only*) on one side (? *oruppuravan*).[5]

20. One sacred armlet (*śrî-bâhu-valaya*), weighing,—inclusive of the lac, and exclusive of the red stones (*śivappu-śilai*) affixed (*to it*) and of the threads,—forty-five *karañju* and a half, four *mañjâdi* and (*one*) *kunri*, and worth fifty-two *kâśu*. On two front-plates and on one clasp were fastened forty-nine crystals, six *potti* and one hundred and eighty-one diamond crystals. On (*it*) were strung as pendants (? *kâl*) two hundred and sixty-three pearls, *viz.*, round pearls, roundish pearls, polished pearls and small pearls.

21. One sacred armlet, weighing,—inclusive of the lac, and exclusive of the red stones affixed (*to it*) and of the threads,—forty-five *karañju* and three quarters and two *mañjâdi*, and worth fifty-two *kâśu*. On two front-plates and on one clasp were fastened fifty crystals, six *potti* and one hundred and ninety-five diamond crystals. On (*it*) were strung as pendants two hundred and sixty-five pearls, *viz.*, round pearls, roundish pearls, polished pearls and small pearls

22. One sacred arm-ring (*tirukkaikkârai*) of balls (*gundu*) and sockets (*kêvanam*) soldered on a band (*pattai*) of gold, weighing,—exclusive of the threads used for stringing and of the copper nails, and inclusive of the lac,—twenty-two *karañju*, nine *mañjâdi* and (*one*) *kunri*, and worth twenty-eight *kâśu*. On eleven strings (*vadam*) (*attached*) to two points (*tunda*) were strung four hundred and eleven pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, *śappatti*, *śakkattu* and crude pearls. On (*it*) were fastened thirty-two crystals and twelve *potti*.

23. One sacred arm-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—twenty-two *karañju* and (*one*) *kunri*, and worth twenty-six *kâśu*. On eleven strings (*attached*) to two points were

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[1] See page 145, note 1 [2] Literally, 'pins of two (*pieces*) which had become one'

[3] According to the *Dictionnaire Tamoul-Français*, தருபபு is 'a stone resembling the diamond, but of inferior quality'

[4] Compare *ibid.* வடுககாது, 'a Telugu ear, *i e*, a large pendent ear, the lobe [of which is artificially] enlarged.'

[5] Compare ஒருபபுறவன in No. 2, paragraphs 38 and 40

strung three hundred and eighty-five pearls, *viz*, round pearls, roundish pearls, polished pearls, small pearls, *śakkattu*, *śappatti* and crude pearls. On (*it*) were fastened thirty-two crystals and twelve *potti*.

24. One sacred arm-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—twenty-two *karañju* and six *mañjâḍi*, and worth twenty-seven *kâśu*. On eleven strings (*attached*) to two points were strung four hundred and fifteen pearls, *viz*, round pearls, roundish pearls, polished pearls, small pearls, *śappatti* and *śakkattu*. On (*it*) were fastened thirty-two crystals and twelve *potti*.

25. One sacred arm-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—twenty-two *karañju* and three quarters and four *mañjâḍi*, and worth twenty-nine *kâśu*. On eleven strings (*attached*) to two points were strung four hundred and twenty-six pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, *śappatti*, *śakkattu* and crude pearls. On (*it*) were fastened thirty-two crystals and twelve *potti*.

26. A sacred girdle (*tiruppattigai*), weighing,—inclusive of the lac, and exclusive of the threads and of the stones (*śilai*),—eighty *karañju* and three quarters, two *mañjâḍi* and (*one*) *kuṉṟi*, and worth fifty-five *kâśu*. On one clasp were fastened twenty-four crystals, nine *potti* and fifty-six diamond crystals. On twelve flowers (*pû*), (*each of which consisted of*) five (*pieces*) joined, were fastened fifty-four crystals and six *potti* On eight small flowers (*mattappû*) were fastened four crystals and four *potti*. On one bud (*mottu*) at the top of the chief pendant (? *tâṉaittûkkam*) (*which had the shape of*) a braided garland ([*p*]*iṉṉukkôvai*), were fastened one crystal, one *potti*, nine diamond crystals and eight bundles (*śavi*) of three strings (*each*). Into eight small pendants (*śiṟu-tûkkam*),—in the middle of the bundles,—(*each of*) which had three *vidangu*[1] at the top of an *endli*, were set eight *potti*, and (*on them*) were fastened sixteen crystals. On the body (? *uḍal*), the points, the bundles, the pendants and the chief pendant were strung two thousand three hundred and forty-nine pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śakkattu* and *śappatti*. On the clasp were sewn nine *śappatti* pearls.

27. One sacred foot-ring (*tiruvadikkâṟai*) of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads,—thirty-one *karañju*, six *mañjâḍi* and (*one*) *kuṉṟi*, and worth forty-four *kâśu*. On twelve strings (*attached*) to two points were strung four hundred and sixty-nine pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śappatti* and *śakkattu*. On (*it*) were fastened forty-two crystals and thirty *potti*.

28. One sacred foot-ring of balls and sockets soldered on a band of gold, weighing,—inclusive of the lac, and exclusive of the copper nails and of the threads used for stringing,—thirty *karañju* and a half, four *mañjâḍi* and three tenths, and worth forty-two *kâśu*. On twelve strings (*attached*) to two points were strung four hundred and eighty-eight pearls, *viz*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śappatti* and *śakkattu*. On (*it*) were fastened forty-two crystals and thirty *potti*.

29. One sacred arm-ring, (*consisting of*) eleven *karañju* and a half of gold.

30. One sacred arm-ring, (*consisting of*) eleven *karañju*, seven *mañjâḍi* and (*one*) *kuṉṟi* of gold.

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[1] See page 189, note 2. The phrase மூனறெநாலிததலையில விடஙகுடையன occurs again in No 56, paragraph 10

31. One sacred arm-ring, *(consisting of)* twelve *karañju* and a half of gold.

32. One sacred arm-ring, *(consisting of)* twelve *karañju* and three quarters and two *mañjâdi* of gold

33. One sacred foot-ring, *(consisting of)* fourteen *karañju* and a quarter of gold.

34 One sacred foot-ring, *(consisting of)* thirteen *karañju* and three quarters and *(one)* *mañjâdi* of gold.

35. One small scimitar, the hilt (?), blade (?)[1] and knob[2] of which were inlaid with gold.

36. One plate *(taligai)*, bearing the illustrious name of Pañchavan-mahâdêvî *(and consisting of)* four hundred and nineteen *karañju*, seven *mañjâdi* and *(one)* *kunri* of silver

37. One cup *(vattil)*, bearing the illustrious name of Pañchavan-mahâdêvî *(and consisting of)* seventy-one *karañju*, six *mañjâdi* and four tenths of silver.

38. To *(the image of)* Umâparamêśvarî, the consort of this Taiñjaiyaragar,—the same *(queen)* gave :—

39. One pair of pearl *śidukku*, weighing, inclusive of the gold, two *karañju* and *(one)* *kunri*, and worth four and seven twentieths of a *kâśu* On *(it)* were strung eighteen pearls, *viz.*, *śappatti* and small pearls.

40. One pearl bracelet *(śûdagam)*, weighing,—inclusive of the lac, and exclusive of the threads used for stringing,—twenty *karañju* and a quarter and *(one)* *kunri*, and worth thirty *kâśu*. To two points *(were attached)* six *karadigai*, twenty-four *potti* which were soldered and set into sockets, and seventy fastened crystals. On fourteen strings were strung four hundred and eighty-one pearls, *viz*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śakkattu* and old pearls.

41. One pearl bracelet, weighing,—inclusive of the lac, and exclusive of the threads used for stringing,—twenty-one *karañju* and a quarter, and worth thirty *kâśu*. To two points *(were attached)* six *karadigai*, twenty-four *potti* which were soldered and set *(into)* sockets, and seventy-nine fastened crystals On fourteen strings were strung four hundred and eighty-five pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śakkattu* and old pearls.

42. One sacred foot-ring, weighing,—inclusive of the lac and exclusive of the threads,—twenty *karañju* and three quarters and two *mañjâdi*, and worth twenty-five *kâśu*. To two points *(were attached)* six *karadigai*, twenty-two *potti* which were soldered and set *(into)* sockets, and eighty-seven fastened crystals. On twelve strings were strung four hundred and sixty-seven pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śakkattu* and old pearls.

43. One sacred foot-ring, weighing,—inclusive of the lac and exclusive of the threads,—nineteen *karañju* and eight *mañjâdi*, and worth twenty-four *kâśu*. To two points *(were attached)* six *karadigai*, twenty-four *potti* which were soldered and set *(into)* sockets, and eighty-one fastened crystals. On twelve strings were strung four hundred and sixty-eight pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, crude pearls, *śakkattu* and old pearls.

44. A collar *(kârai)*, *(consisting of)* two *karañju*, seven *mañjâdi* and *(one)* *kunri* of gold,—including one spiral *(tiru)* which was strung on *(it)*.

45. One sacred arm-ring, *(consisting of)* nine *karañju* and a half and *(one)* *kunri* of gold.

46. One sacred arm-ring, *(consisting of)* nine *karañju* and a quarter of gold.

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[1] Compare No 46, paragraph 43.

[2] According to Winslow, மலா means 'the nut or head of a spike.'

47. One sacred foot-ring, (*consisting of*) ten *karañju* and a half, two *mañjâḍi* and (*one*) *kunri* of gold.

48. One collar with a spiral (*tirukkâṟai*),[1] (*consisting of*) eleven *karañju* and a quarter of gold.

49. To (*the image of*) Gaṇapati, which the same (*queen*) had set up, she gave —

50. One sacred arm-ring, (*consisting of*) ten *karañju* and a half of gold.

51. One sacred arm-ring, (*consisting of*) ten *karañju* of gold.

52. One sacred foot-ring, (*consisting of*) eleven *karañju* and three quarters of gold

53. One sacred foot-ring, (*consisting of*) twelve *karañju*, seven *mañjâḍi* and (*one*) *kunri* of gold

No. 52. On a pillar of the north enclosure.

This inscription records that, before the 29th year of his reign, king Râjarâjadêva set up a copper image of Mahâ-Vishṇu.

Text.

South face.

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] உடை-
[2] யார ஸ்ரீராஜராஜதே-
[3.] வர உடையார ஸ்ரீராஜ-
[4] ராஜீஶ்வரர உடையா-
[5] ர கோயிலில யாணடு
[6] இருபததொனபதாவ-
[7] து வரை எழுந்தருளு-
[8] விதத செபபுததிரு-
[9] மேனி உடையார கோ-
[10] யிலில முழததால அ-
[11] ளநது கலவில வெ-
[12] டின ||— [க*] வாஹாஜெக-
[13] ஶாஙர பததொனப-
[14] திறறு விரலெய ஆறு
[15] தொரை உசரதது நா-
[16] லு ஸ்ரீஹஸ்தர உடை-
[17] யாராககனமாக எ-
[18] ழுநதருளுவிதத ஸ்ரீமஹா-
[19] விஷ்ணுககள திருமேனி
[20] ஒருவர ||— [உ*] ஶ்ரீநந்த்ராவரு-
[21] [செ]யது இவர எழுந[த]-
[22] [ருளி நின]ற மூவி[ரல] உசர-
[23] [தது வதூ]ர ஒனறு ||— [ங*] இ-
[24] தனொடுஙகூடசசெ-
[25] [ய]த ப[ண]ணிருவிறச-
[26] மசதுரதது ஐயவிர-
[27] லெய இரணடு தொரை
[28] உசரதது வீடூர ஒனறு [ச*]
[29] இருமுழமெ இருபதிற-

[1] Compare paragraph 44.

East face.

[30] று விரலெய ஆறு
[31.] தொரைசசுறறிறக-
[32] ணமாகசசெயது இ-
[33] வணைககவிதத ஒரு-
[34] மெஹ ஒனறு ||— [௫*]

TRANSLATION.

1. Hail! Prosperity! (*The following*) copper image, which the lord Śrî-Râjarâjadêva had set up until the twenty-ninth year (*of his reign*) in the temple of the lord Śrî-Râjarâjêśvara, was engraved on stone, after it had been measured by the cubit measure (*preserved*) in the temple of the lord —

2. One solid image of Mahâ-Vishnu, having four divine arms (*and measuring*) nineteen *viral* and six *tôrai* in height from the feet to the hair.

3. One lotus on which this (*image*) stood, set with jewels (*and measuring*) three *viral* in height.

4. One pedestal, joined to it (*and measuring*) twelve *viral* square, and five *viral* and two *tôrai* in height.

5. One solid aureola, covering this (*image and measuring*) two *muram*, twenty *viral* and six *tôrai* in circumference.

No. 53. ON A PILLAR OF THE NORTH ENCLOSURE.

This inscription records the setting-up of a copper image of Patañjalidêva, who was represented as half man and half snake, before the 29th year of the reign of Râjarâjadêva. The donor was one of the queens of the latter, whose name is obliterated, but, with the help of the inscription No. 51, may be restored as Pañchavaṉ-mahâdêvî.

TEXT.

South face.

[1] [ஸ்வஸ்தி] ஸ்ரீ[ஃ] [||*] [உடை]-
[2] [யா]ர ஸ்ரீ[ராஜராஜதெ]-
[3] [வ]ர ந[மபி]ராட்[டியார ப]-
[4] [ஞ்ச]வ[ன]மஹாதெ[வி]-
[5] [ய]ார ஸ்ரீரா[ஜ]ராஜீ[ஶ்வ]-
[6] [ர]ழ உ[டை]யார [கொயிலி]-
[7] [ல ய]ாணடு இரு[பத]ெ[தா]-
[8] ணபதாவது வரை [எ]-
[9] ழுநதருளுவிதத செ[ப்]-
[10] புதிருமெனி [உ]டை[ட]-
[11] [ய]ார கொயிலில மு[ழ]-
[12.] [த]தால் அள[ந]து[ம]
[13.] [ெ]பான ஆடவலல[ா]-
[14] [ண] எ[னறு]ஙக[வலா]-
[15] [ல] நிறை எடுதது[ங]-
[16] [க]லலில வெட்டி[னப]-
[17] [டி ||—] [க*] வஷ்ஷா[ஹி]ம[ணா]-
[18] [ஷ]ழ ஒனெற[ய] [முககா*].

[19] லெ அரைககா[ல] [முழ*]-
[20] உசரதது ஐஞசு [ஸண]-
[21] மூம இஞ ஸணததின உ-
[22] ள்ளால ஈ–பவழ ஒனறு-
[23] ம கே–பட்ழ ஒனறும ஸ்ரீ-
[24] ஊறவஜ்ழ இரணடும உ-
[25] டையராய நாஹிககு மெ-
[26] ல வ–பா–பஷாகாரமாய கா-
[27] ஹிககுககீழ மூனறு சு-

East face

[28] [ற*]றுபபெறை செ[ய]-
[29] [து*] கொடு[1] இருநதாராககண-
[30] [ம]ாக எழுநதருளுவித-
[31] [த]ஸ்ரீவகஜ்மிதெவா[2]
[32] [திரு]மெனி ஒனறு ||— [உ*]
[33] [ர]த்நத்ராவஜுசெயது
[34] [இ]வா எழுநதருளி இ-
[35.] [ரு]நத ஒனபதிறறு வி-
[36] [ர]லனை உசரத்து மூன-
[37] [ெ]றய முக்கா[ெ]ல [அ]-
[38] [ை]ரககால முழசசு-
[39] [ற]றில வஜ்ராஸநழ[3] ஒ-
[40] [ன]று ||— [௩*] இவரைககவி-
[41] [தத] நானமுழசசுறறி-
[42] [றக]ணமாகசசெயத
[43] [வ்ர]ஹெ ஒனறு ||— [௪*]
[44] [இவ]ாககுககுடுததன [௫*]
[45] [திருப]பொறபூ ஒனறு
[46] [பொ]ன இருகழஞசா-
[47] [க இ]ருபததிரணடிகா-
[48.] றபொன நாறபதது
[49] நாறகழஞசு ||— [௬*] திருமக-
[50] ரம ஓரிணயிநாற-
[51] பொன கழஞசெய
[52] முககாலெ நாலு மஞ-
[53] சாடி ||— [௭*] திருககையககா-
[54] றை ஒனறு பொன

North face.

[55] நாறகழஞசெய மு-
[56.] ககாலெ இரணடு ம-
[57.] ஞசாடியுஙகுனறி ||— [௮*]
[58.] திருககையககாறை
[59.] ஒனறு பொன ஐ-
[60.] ஙகழஞசு ||— [௯*]

[1] See page 21, note 1

[2] Read வதகஜ்மி

[3] Read வஜ்ராஸநழ.

TRANSLATION.

1. Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by [Pañcha]va[ṉ]-mahâdêvî, the consort of our lord Śrî-[Râjarâjadêva], — was engraved on stone, after it had been measured by the cubit measure (*preserved*) in the temple of the lord, and after the gold (*given to it*) had been weighed by the stone called (*after*) Âdavallâṉ:—

2. One solid image of Śrî-Patañjalidêva, (*measuring*) one, [three] quarters and one eighth [of a *muram*] in height from the tail to the hoods (*phana*). It had five hoods, in the midst of these hoods one face, one crown (*makuta*), two divine arms, above the navel a human body, and below the navel three coils.[1]

3. One lotus-seat (*padmâsana*) on which this (*image*) rested, set with jewels (*and measuring*) nine *viral* and a half in height, and three, three quarters and one eighth of a *muram* in circumference.

4. One solid aureola, covering this (*image and measuring*) four *muram* in circumference.

5. To this (*image*) were given.—

6. Twenty-two sacred gold flowers, consisting of forty-four *karañju* of gold,— each (*consisting of*) two *karañju* of gold.

7. One pair of sacred (*ear-rings in the shape of a*) *makara*,[2] consisting of (*one*) *karañju* and three quarters and four *mañjâdi* of gold.

8. One sacred arm-ring, (*consisting of*) four *karañju* and three quarters, two *mañjâdi* and (*one*) *kuṉṟi* of gold.

9. One sacred arm-ring, (*consisting of*) five *karañju* of gold.

No. 54. ON THE BASE OF THE NORTH ENCLOSURE.

This inscription opens with the same historical passage as Nos. 10 to 19, and records that certain persons deposited a sum of money in favour of the images of Chandraśêkhara-dêva and of his consort before the 10th year of the reign of Râjêndra-Chôladêva. The two images had been set up by king Râjarâjadêva.[3]

TEXT.

[1] ஸ்வ[ஸ்தி ஸ்ரீ] [||*] [தி]ரு [ம]ந[னி] வள[ர] இ[ருநி]லமடநதையும பொரசயப்ப[ா]-
வை[யு]ஞ[சீரததனி]ச[செ]ச[ல]வியு[நத]ன பெ[ரு]நதெவியராகியினபுற நெடிதியலூ-
[ழியுள] இடைது[றை]நாடுநதொடாவனவெலிபபடா வனவாசியுஞசுளளிசசூழமதிள
கொளளிப்பாககையும நணணறகருமுரண மணணைககடககமும பொருகடலீழதத-
[அ]ரச[ர] தம முடி[யும]ாங்கவா தெவி[ய]ொாஙகெழில முடியும முனனவா பககல
தெனனவர் வைத்த சுநதரமுடியும] இநதிரனாரமுநதெணடிரை ஈழ[மணடலமு-
ழுவதும எறிபடை]க[கெ]ரளர் மு[றை]மையிற[சூ]டுஙகுலதனமாகிய பலர் புகழ்
முடியுஞசெங்[கதி]ர மா[லையு]ஞசஙகதிர[வெலை]ததொலபெருஙகாவல பலபழந்[தீ]வு-
ஞசெருவிறசினவிஇருபததொருகாலரைசுகளை கடட [பர]சுராமன மெவருஞசாந-
திமத[தீயவ]ரண கருதியிருததிய செமபொ[பா]றறிருததகு முடியும பயஙகொடு
பழி மிக முய-

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[1] சறறுபபேறை seems to correspond to the Sanskrit *bhôga*

[2] According to Bohtlingk and Roth's *Sanskrit-Worterbuch*, *makara* alone is used in the sense of *makara-kuṇḍala*.

[3] Another image of Chandraśêkharadêva, which had been set up by a different person, is mentioned in No 38, paragraph 20

[2] நகி[யி]ல முதுகிடடொளித[த ச]ய[சி]ங[கன அ]ளப்பெரும புகழொடு பீடிய[ல
இரட]டப[ாடி எழரை இ]லககமும நவநெதிககுலபபெருமலைகளுமாபபெருந்தண-
டாறகொணட கொபபரகெஸரிவ[ன்]மரான ஸ்ரீராஜெந்த்ரசொழதெவாககு யாணடு
பததாவது உடையார ஸ்ரீராஜெந்த்ரசொழதெவா பெருநதனததது ஆனை[ய]ாளகளு-
ககு அடைதத ஸ்ரீராஜராஜீஸ்வரமு[டையார ெ]கா[யிலில உடை]யா[ர ஸ்ரீ]ரா-
[ஜராஜதெவா எழுநதருளுவிதத சந்த்ரசெ]கரதெவாககும நமபிராட்டியா[ாககும
திருவமுது உளளிட]டு வெணடுந[ி]வநதஙகளுககு உடையார ஸ்ரீராஜெந்த்ரசொ-
ழதெவாககு யாணடு பததாவது [வ]ரை வைகதத காசில் ஸ்ரீராஜராஜீ-
ஸ்வரததி[னெ]ழுந[தரு]ளி இருநத பரமஸ்வாமிககு ப்ரதமபரிசாரகராகிய சண்டெஸ்வ-
ரதெவா பககல பொலிசையூடடுககுககொ[ண]ட [ஊ]ர் கல்லில வெடடின
[க*] உடையார ஸ்ரீராஜராஜதெவா எழுந்தருளுவித்த சந்த்ரசெகரதெ-
[3] வாககும நமபிராட்டியாாககும அடைத்த பெருநதனததது ஆனையாள(க)ள [இ]வா-
களுககுததிருவமுது உளளிடடு வெணடும நிவநதஙகளுககு வைகதத காசில
நிததவிநொதவளநாடடுககிழாககூற்ற[த*]து ப்ரஹ்மதெய்ம் பெருமாககளூர ஸபை-
யார உடையார ஸ்ரீராஜெந்த்ரசொழதெவாககு யாணடு பததாவது பசான
முதல கொணட காசு நூறறிருபதிலைககாசு ஒனறுககு ஆடடை வட்ட[ன
அரைக்கால]கக[ாசு] பொலிசையாக சந்த்ராதித்தவல [ஆ]ட்டா[ண]டு தொறும
உடை[ட]யா[ர ப]ணடாரத[்]தய வைகக கடவ காசு பதினைஞசு ||— [உ*]

TRANSLATION.

1. Hail! Prosperity! In the tenth year (*of the reign*) of Kô-Parakêsarivarman, *alias* Śrî-Râjêndra-Chôladêva, who,—in (*his*) life of high prosperity, (*during which he*) rejoiced that, while Fortune, having become constant, was increasing, the goddess of the great earth, the goddess of victory in battle, and the matchless goddess of fame had become his great queens,—conquered with (*his*) exceedingly great army Idaiturai-nâdu; Vanavâśi, whose warriors (*were protected by*) walls of continuous forests; Kollippâkkai, whose walls were surrounded by *śulli* (*trees*); Mannaikkadakkam of unapproachable strength; the crown of the king of Îram, who came to close quarters in fighting; the exceedingly beautiful crown of the queen of the king of that (*country*); the crown of Sundara and the pearl-necklace of Indra, which the king of the South had previously given up to that (*king of* Îram); the whole Îra-mandalam on the transparent sea; the crown praised by many and the garland of the sun, family-treasures, which the arrow-shooting (*king of*) Kêrala rightfully wore; many ancient islands, whose old and great guard was the sea, which resounds with conches; the crown of pure gold, worthy of Lakshmî, which Paraśurâma, having considered the fortifications of Śândimattîvu impregnable, had deposited (*there*), when, raging with anger, (*he*) bound the kings twenty-one times; the seven and a half *lakshas* of Iratta-pâdi, (*which was*) strong by nature, (*the conquest of which was accompanied*) with immeasurable fame, (*and which he took from*) Jayasimha, who, out of fear (*and*) full of vengeance, turned his back at Muyangi and hid himself; and the principal great mountains, (*which contained*) the nine treasures;—there was engraved on stone (*the name of*) the village, which had received on interest from Chandêśvaradêva,— who is the first servant of the supreme lord, who has been pleased to take up gladly his abode in (*the temple called*) Śrî-Râjarâjêśvara,—(*part*) of the money, which had been deposited until the tenth year (*of the reign*) of the lord Śrî-Râjêndra-Chôladêva for the offerings and other expenses required by (*the image of*) Chandraśêkharadêva,—which the lord Śrî-Râjarâjadêva had set up in the temple of

the lord Śr[i]-Râjarâjêśvara, (*and*) which the lord Śrî-Râjêndra-Chôladêva had attached to the Perundanattu Ânaiyâlgal,[1]—and by (*the image of*) his consort.

2. The members of the assembly of Perumâkkalûr, a *brahmadêya* in Kirâr-kûrram, (*a subdivision*) of Nittavinôda-valanâdu, have received after (*the harvest of*) the *paśân* in the tenth year (*of the reign*) of the lord Śrî-Râjêndra-Chôladêva one hundred and twenty *kâśu* out of the money, which the Perundanattu Ânaiyâlgal,—who were attached to (*the image of*) Chandraśêkharadêva, which had been set up by the lord Śrî-Râjarâjadêva, and to (*the image of*) his consort,—had deposited for the offerings and other expenses required by these (*two images*). For (*these one hundred and twenty kâśu*), they have to pay every year, as long as the moon and the sun endure, fifteen *kâśu* into the treasury of the lord,—the rate of interest being one eighth *kâśu* per year for each *kâśu*.

No. 55. On a niche of the east enclosure.

This inscription records that, before the 29th year of the king's reign, an officer of Râjarâjadêva, named Îrâyiravan Pallavayan, *alias* Mummadi-Śôra-Pôśan, set up a copper image of Chandêśvaradêva,[2] to which he presented a few ornaments. In an inscription of the 10th year of the reign of Râjêndra-Chôladêva,[3] this image is referred to as having been set up by the same officer, and his name occurs three times in the large Leyden grant.[4]

TEXT.

First section.

[1.] ஸ்வஸ்தி ஸ்ரீ [||*] உடையார ஸ்ரீரா-
[2.] ஜராஜதெவர் பெருந்தனம்
[3.] ஈராயிரவன் பலலவயனை மும்மடி-
[4.] [சொ]ழ[பொசன] ஸ்ரீராஜராஜீ[ஸ்வரமு உடை]ட[யா]-
[5.] ர கொயிலி[ல் ய]ாணடு இரு[ப]த[தொ]னபதாவ-
[6.] து வ[ரை] எழுந்தருளுவித்த செபபுததிருமெ-
[7.] [னி] உ[டை]யார கொயிலில முழததால [அ]ள[ந]தும ரதநக-
[8.] [ள ச]ரடு நீககி உக்ஷிணதெவிடஙக[ந்] எனனுஙகலலா[ல]
[9] [கிறை] எடுததுஙகலலில வெட்டினபடி ||— [க*] வாகுவாகிகெ[யாஙழ]
[10.] ஒருமுழமெ அ[று]விரலெ ஆறு தொரை[யு]ம் இரணடு ஸ்ரீஹஸ்தமு-
[11.] ம உடையராககனமாக [எ]ழுநதருளுவித்த சணடெஸ்வரதெவா தி[ரு]-
[12.] மெனி ஒனறு ||— [உ*] மூவிரலெ இரணடு தொரை உசரதது ரதந[ர]-

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[1] *I.e.*, 'the elephant-troopers of the large treasure.' Similar terms occur in the inscriptions Nos 9 to 19

[2] Two other copper images of Chandêsvara had been set up by king Râjarâjadêva, see No. 29, paragraphs 10 and 12.

[3] No. 12, paragraph 1.

[4] See page 98, note 5. According to an inscription of the 14th year of the reign of Mummudi-Śôradêva (*i.e.*, Râjarâjadêva) at Mêlpâdi, six miles north of Tiruvallam in the North Arcot district, the same officer calls him சொணாட்டு தென்கரைப்பாம்புணிக்கூற்றத்தரைசூரான அரைசூருடையான் இராயிரவன பலலவயனை (now called Sômanâthêsvara) at that village This inscription மும்முடிசசொழபொசன, "Irâyiravan Pallavayan, *alias* Mummudi-Śôra-Pôsan, the chief of Araiśûr (*and a native of*) Araiśûr in Tenkarai-Pâmbuni-kûrram, (*a subdivision*) of Śônâdu (*i.e.*, the Chôla country)" His surname Mummadi- or Mummudi-Śôra-Pôsan must have been derived from Râjarâja's surname Mummudi-Śôradêva. After the accession of Râjêndra-Chôla, he appears to have adopted the new surname Uttama Śôra-Pallavaraiyan (No 12, paragraph 1, and line 439 f of the Leyden grant) A similar change of names is noticed on page 139, note 1.

[13] ஸ[ழ் செயது] இவா எழுந்தருளி [நின்ற வதூழ்] ஒன்று [—] [௩*] ஒ[ரு]-

[14.] [முழமெ நால]விரலை நீள[த]து [பதிற்று விர]லகலத்து எழு-

[15.] விரல உசரதது இதன முனவா[ய] நடுவு [ஹ]ஜூழ் உடைத்த[ாய்]

[16.] இருநத வீழ் ஒனறு ||— [௪*] நானமுழமெய எண்[வி]ரலை-

[17] சசுறறிறகனமாகசசெயத வநஜெ ஒன[று ||—] [௫*] [இவ]ா பி-

[18.] டிதது நினற பதின மூவிரல நீளத்து இருவிரலைசசுறறி-

[19.] றகனமாகசசெயத மழு ஒன்று ||— [௬*] இவாககுககுடுதத-

[20] ன ||— [௭*] களாவம வடம மூனறிறகொதத முத்து ஒபபுமு-

[21.] ததுஙகுறுமுததும பாணிசசாயுநதொல தெயநதன-

[22.] வுநதொலிடநதனவும பழமுததும் ஆக முததுததொண்-

[23.] ணூறறு மூனறும பவழம [ஆ]றும ராஜாவத[ஜ]ழ் [ஆ]-

Second section.

[24] றும [மூனறெனறு]ருக [வி]ளககி[ன]

[25.] த[ாளிமபம] இரணடு[ம] படு[க]-

[26] [ண ஒனறுங]கொ[க]கு[வாய] ஒ-

[27] ளறு[ம] அர[ககும] உடபட [நிறை எண]கழ[ஞ]-

[28.] செய முககாலெ மஞச[ாடியுஙகுனறிககு] வி[லை கா]-

[29.] சு எழெ ஒ[ருமா ||—] [அ*] [எகாவல]வி [ஒன]றிற[கொ]-

[30.] [த]த முத[து ஒ]ப[புமுததுஙகுறுமுத்]தும் பாணி[ச்]ச[ாயு]-

[31.] நதெ[ால தெயநதனவுநதெ]ாலி[ட]நதன[வும் ஆக]

[32] முத[து இரு] . . . . . . [பவழ]ம இரணடும ரா[ஜாவதூழ்]

[33.] [இரண]டுந[தாளிம]ப[ம இ]ரணடும படுகண ஒனறு[ஙகொ]-

[34.] ககுவாய ஒன[று]ம அரககும உட்பட நிறை இருகழஞெ[ச] இ-

[35] ர[ணடு மஞசாடியு]ங[குனறி]க்கு வி[லை] காசு ஒனறரை ||— [ஆ*] வ[ட]ம் ஒ-

[36.] [னறிறகொ]தத [முதது] ஒப[பு]முத்துங[குறு]மு[தது]ம [ப]ா[ணி]-

[37.] [சச]ா[யுநதொ]ல தெயந்தனவுநதெ[ாலிட]நதனவும

[38] பழமுத[தும] ஆக முதது நாறபபததாறும ப[வ]ழம ஒ-

[39] னறும உடபட நிறை கழஞசெய குனறிககு விலை கா-

[40] சு அரை ||— [ங*]

TRANSLATION.

1. Hail ! Prosperity ! The following copper image,— which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Îrâyiravan Pallavayan, *alias* Mummadi-Śôra-Pôśan, a *Perundanam*[1] of the lord Śrî-Râjarâjadêva,—was engraved on stone, after it had been measured by the cubit measure (*preserved*) in the temple of the lord, and after the jewels (*given to it*) had been weighed without the threads by the stone called (*after*) Dakshina-Mêru-Vitankan :—

2. One solid image of Chandêśvaradêva, having two divine arms and (*measuring*) one *muram*, six *viral* and six *tôrai* from the feet to the hair.

3. One lotus on which this (*image*) stood, set with jewels (*and measuring*) three *viral* and two *tôrai* in height.

[1] This word appears to be the designation of some office, as *Perundaram* (page 141, note 1) Its genitive case occurs in the two terms Perundanattu Ânaiyâlgal (No 54) and Perundanattu Valangai-vêlaikkâra-padaigal (Nos 12 and 13)

4. One pedestal, having an auspicious mark (? *bhadra*) in the middle of its front side (*and measuring*) one [*muram*, four] *viral* and a half in length, [ten] *viral* in breadth, and seven *viral* in height.

5. One solid aureola, (*measuring*) four *muram*, eight *viral* and a half in circumference.

6. One solid axe (*maru*),[1] held by this (*image and measuring*) thirteen *viral* in length, and two *viral* and a half in circumference.

7. To this (*image*) were given :—

8. A girdle[2] (*of*) three strings (*vadam*), weighing, with the lac, eight *karañju* and three quarters, (*one*) *mañjâdi* and (*one*) *kunri*, and worth seven and one twentieth of a *kâśu*. On (*these strings*) were strung ninety-three pearls,—*viz*, polished pearls, small pearls, (*pearls*) resembling toddy in colour, with rubbed surface and with cracked surface, and old pearls,—six corals, six lapis lazuli, two *tâlimbam* (*each of*) which consisted of three (*pieces*) soldered together, one eye and one hook.

9. One ornament consisting of a single string ([*êkâval*]*li*), weighing, with the lac, two *karañju*, two *mañjâdi* and (*one*) *kunri*, and worth one and a half *kâśu*. On (*it*) were strung . . . . pearls,— *viz*, polished pearls, small pearls, (*pearls*) resembling toddy in colour, with rubbed surface and with cracked surface,—two corals, two lapis lazuli, two *tâlimbam*, one eye and one hook.

10. One string, weighing (*one*) *karañju* and (*one*) *kunri*, and worth half a *kâśu*. On (*it*) were strung forty-six pearls,—*viz*., polished pearls, small pearls, (*pearls*) resembling toddy in colour, with rubbed surface and with cracked surface, and old pearls,—and one coral.

No. 56. On a niche and a pillar of the east enclosure.

This inscription records that, before the 29th year of the king's reign, the same officer of king Râjarâjadêva, who is mentioned in the inscription No. 47, set up a copper image of the sun-god, Sûryadêva, and presented some ornaments to this image.

Text

A. On the niche.

First section.

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] உ-
[2.] டையார் ஸ்ரீரா-
[3.] ஜராஜதெவா
[4.] சிறுதனததுப-
[5.] பெருஙகரம கொவ-
[6] ங் அணைஞமலைய[ா]-
[7] ன கொளாநத[க]-
[8.] [வி]ழுபபரைய-
[9] ன் ஸ்ரீராஜரா-
[10] [ஜீ]ஶ்வரர் உடை-
[11] [ய]ார [கெ]ாயிலில
[12] [யாணடு இ]ருபத-
[13] [ெ]தா[னப]தாவது
[14] [வ]ை[ர எ]ழுநதரு-

Second section.

[15] ளுவித்த ெ[ச]-
[16.] ப[புத]திரு-
[17] மெனி
[18] உடை-
[19.] [ய]ார கொயிலி-
[20] ல முழுத்தால

[1] This attribute of the image is evidently intended for the axe (*maru*), with which Chandêśv the legs of his father according to the *Periyapurânam* (page 81 of the Madras edition of 1888)

[2] On *kalâram* see page 188, note 1.

[21.] அளநதும
[23] கஙி உக்ஷிணரோ-ம[வி]-
[25] லலால நிறை எடு-
[27] வலலான என னு-
[29] எடுததுஙகலவி-
[31] வொாஉாதிகெஙரா[ஷ]-
[33] ருவிரல உசாதது [ஸ்ரீ]-
[35] [உ]டையராகக[கன]-
[37] தத வஸ—ஞயஜ்ஜெ[உவ]-
[39] ஒருவா [||—] [உ*] [ரநு]-
[41] து இவா எழுந[த]

[22] [ர]நுஙகள சாடு நீ-
[24] டுஂகநீ என[னு]ங[க]-
[26] ததும பொன ஆட-
[28] ஙகலலால நிறை
[30] ல வெடடினபடி [|—] [க*]
[32.] [ஒ] ஒருமுழமெய [இ]-
[34] ஹஷ்ஓ இரண்டு
[36] [ம]ாக எழுநதரு[ளுவி]-
[38] [ா] திருமெ[மணி]
[40] நஜ்ராவஞசெ[ய]-

Third section.

[42] ருளி நினற இருவிரல-
[44.] னறு ||— [ந*] ஒனறெயரை-
[46] ஒனபதிறறு விரலக-
[48] ரதது முனவாய நடு-
[50] [ஂ]ஓ ஒனறு ||— [சு*] மூனற-
[52] முழசசுறறிறகனமாக-
[54.] னறு ||— [ரு*] இவாககுககு-
[56] கீழஙியாய(த)தது ஒன-
[58.] னெழும இடைக்கடடு
[60.] மூனறெுனருக விள-
[62] [க]ண ஐஞசும களளிப்-
[64] ஒனறும உடையதி-
[66] ளிஙகு முபபதது முன-
[68.] ருபதொனறும பொத-

[43] ை உசாத்து வதஓ ஒ-
[45.] ககால முழநீளதது
[47.] லதது அறுவிரல உச-
[49.] [வு ஹ]உாஓ உடைய வீ-
[51.] ரையெ அரைககால
[53.] சசெயத வஜ்ரெஹ ஒ-
[55] டுத்தன |— [சூ*] பாசமாலை
[57] றிற்கொதத தாலி பதி-
[59.] இரணடு[ம] பாவிகை
[61.] ககின இரணடும படு-
[63] [பூ] நாலும கொககுவாய
[65] ல்ததடவிககட்டின [ப]-
[67.] றும பளிககுவயிர[ம] இ-

Fourth section.

[69.] தி இரு தது மூன-
[71.] ம அனுவடடமும
[73] றுமுததுஞசபப-
[75] ம ஆக முதது நூ-
[77.] மும் அரககும
[79.] பதின கழஞ்செ-
[81] ஞ்சாடியுஙகு-
[83.] சு பதினைஞசெ-
[85.] [ட]பு ஒனறுங-
[87.] னும உட்பட கி-
[89] ய குனறிககு
[91] னறு ||— [அ*] களா-
[93] றகொதத மு-
[95] ம் ஒபபுமு-
[97.] [மு]ததும
[99.] ளமும

[70.] றும் முதது வட்டமு-
[72] ஒபபுமுததுஙகு-
[74.] ததியுஞ்சக்கத்து-
[76.] றறொருபதகெ-
[78.] உட்பட நிறை
[80] ய் ஒனபது ம-
[82] ன்றிககு விலை கா-
[84.] ய் ஒருமா ||— [எ*] கொ-
[86.] கொதத பொன்-
[88.] றை கழஞ்செ-
[90] விலை காசு . மூ
[92] வம் ஒன்றி-
[94] தது வடடமு-
[96.] ததுஙகுறு-
[98] நிமெ[பா]-
[100.] ஆக ரூ-

Fifth section.

[101] த்தசெ[த]ரண-
[102] ணூறு[ம் பவ]-
[103.] ழ[ம] ஆறும் ஈ[ர]-
[104] ஜாவதுக்கு ஆ-
[105] [று]ம பாவிகை
[106] மூனறெனறு-
[107] க விளககின
[108] [இ]ரணடும படு-
[109] கண ஒனறுங-
[110] கொககுவாய
[111] ஒனறும அ[ர]-
[112.] ககும உடபட
[113] நிறை அறுகழ-
[114] ஞசெய நாலு
[115] மஞசாடிக[கு]
[116] விலை காசு எட[டு] [௯*]
[117] ஸ்ரீவுஜ ஓ-
[118] னறில முகம
[119] இரணடும இ-
[120] டைககடடு [எ]-
[121] டடும நா[ய]கத-
[122.] தூககம [மூன]-

B. On the pillar.

[123] றெநா[வி]ததலை[யி]ல
[124.] விட[ங]குடையன இ-
[125.] ரணடும உ[டை]ட[ய]தில[த]-
[126] தட[வி]க[க]டடின பளி-
[127] ஙகு இருபதும பளிக-
[128.] குவயிரம எடடும பொ-
[129] ததி பனனிரணடும
[130] கொததக முததது ஒபபு-
[131.] முத்த[ங]குறுமுதது-
[132] ஞசககததும இர[ட்]-
[133] டை[யு]ஙகறடும ஆ-
[134] க முதது ஐஞ[ஞூ]றறு
[135] ஒருபதது ஒ[ன]று[ம]
[136] அரககும உடப[ட நிறை]
[137] பதின எணகழ[ஞசெ]-
[138.] ய [ஆ]று மஞசா[டிககு வி]-
[139] [லை க]ாசு பதினை[ஞ்சு] [௰*]
[140] [திருகக]மபி ஓரிணை [பொ]-
[141] [ன க]ழஞசு ||— [௰க*] திரு[க்கை]-
[142] [யக]காறை ஓரிணை [பொ]-
[143] ன மு[க]கழ[ஞசெ]ச[ய மு]-
[144.] [க]காலெ இரணடு ம[ஞ்]-
[145.] சாடி ||— [௰உ*] திருவடி[ககா]-
[146] [றை] ஓரிணை [பொன]
[147] இருகழஞ்செ[சய முக]-
[148] கா[லெ] குனறி ||— [௰௩*]

Translation.

1. Hail! Prosperity! The following copper image,—which had been set up in the temple of the lord Śrî-Râjarâjêśvara until the twenty-ninth year (*of the king's reign*) by Kôvaṉ Annâmalai, *alias* Kêralântaka-Virupparaiyaṉ, a *Perundaṉam* of the minor treasure (*śiṟudaṉam*) of the lord Śrî-Râjarâjadêva,—was engraved on stone, after it had been measured by the cubit measure (*preserved*) in the temple of the lord, after the jewels (*given to it*) had been weighed without the threads by the stone called (*after*) Dakshiṇa-Mêru-Viṭaṅkaṉ, and after the gold had been weighed by the stone called (*after*) Âḍavallâṉ:—

2. One solid image of Sûryadêva, having two divine arms (*and measuring*) one *muram* and two *viral* in height from the feet to the hair.

3. One lotus on which this (*image*) stood, set with jewels (*and measuring*) two *viral* and a half in height.

4. One pedestal, having an auspicious mark[1] in the middle of the front side (*and measuring*) one and one eighth of a *muram* in length, nine *viral* in breadth, and six *viral* in height.

5. One solid aureola, (*measuring*) three, one half and one eighth of a *muram* in circumference.

[1] See No 55, paragraph 4.

6 To this (*image*) were given :—

7. One garland of rays,[1] hanging down,[2] weighing, with the lac, ten *karañju*, nine *mañjâdi* and (*one*) *kunri*, and worth fifteen and one twentieth of a *kâśu*. It had seventeen marriage-badges (*tâli*) strung on (*it*), two front-plates (*idaikkattu*), two *pâligai* (*each of*) which consisted of three (*pieces*) soldered together, five eyes, four *kallippû* and one hook. On (*it*) were fastened thirty-three crystals, twenty-one diamond crystals, twenty-three *potti*, and one hundred and seventeen pearls, *viz.*, round pearls, roundish pearls, polished pearls, small pearls, *śappatti* and *śakkattu*.

8. One *kotpu*,[3] weighing,—inclusive of the gold (*threads*) on which it was strung,—(*one*) *karañju* and (*one*) *kunri*, and worth three *kâśu*.

9. One girdle (*kalâvam*), weighing, with the lac, six *karañju* and four *mañjâdi*, and worth eight *kâśu*. On (*it*) were strung ninety pearls,—*viz.*, round pearls, polished pearls, small pearls and *nimbolam*,—six corals, six lapis lazuli, two *pâligai* (*each of*) which consisted of three (*pieces*) soldered together, one eye and one hook.

10. One sacred pearl ornament (*śrî-chhanda*), weighing, with the lac, eighteen *karañju* and six *mañjâdi*, and worth fifteen *kâśu*. It had two clasps (*mugam*), eight front-plates and two chief pendants (*nâyaka-tûkkam*), (*each of*) which had three *vidangu* at the top of an *enâli*.[4] On (*it*) were fastened twenty crystals, eight diamond crystals and twelve *potti*; and (*on it*) were strung five hundred and eleven pearls, *viz*, polished pearls, small pearls, *śakkattu*, twin pearls and crude pearls.

11. One pair of sacred ear-rings (*tirukkambi*), (*consisting of one*) *karañju* of gold.

12. One pair of sacred arm-rings (*tirukkaikkârai*), (*consisting of*) three *karañju* and three quarters, and two *mañjâdi* of gold.

13. One pair of sacred foot-rings (*tiruvadikkârai*), (*consisting of*) two *karañju* and three quarters, and (*one*) *kunri* of gold.

No. 57. ON THE OUTSIDE OF THE EAST ENCLOSURE.

This inscription is engraved on the left of the entrance to the second *gôpura*,[5] the inside of which bears the inscriptions Nos. 24 to 28. Paragraph 1 states, that it is the continuation of another inscription, now much obliterated, to the north of "the gate of Râjarâja," *i e*, to the right of the second *gôpura* As the preserved portion of the inscription is not dated, it remains doubtful if it has to be assigned to the reign of Râjarâjadêva or to that of Râjêndra-Chôladêva. It consists of a list of villages, which had to supply watchmen for the temple.

TEXT.

[1.] பொ . [ஸ்ரீ]ராஜ[ரா]ஜ[நி தி]ருவாசலுககு வடககு ஸம்ஹாரமூர்த்தி ஆலைபத்-
த[ளவு]ஞ்செலவககல[வி]ல வெடடி அ[வவி]டததில நிலம பொ[த]ாதாக அதில
[கு]றை பெ[ாநது இ]வ[வி]டததில கலவில் வெட்டித்து [க*] கொளாநதக-
வளநாடடு உறையூர்ககூறறதது ராஜாஸ்ரய[வ]ளநாட்டு ... [ம]ஙகலத்து ஸபையாா
இடககடவ திருமெயகாபபு இரணடும [உ*] இநநாட்டு அறிஞ்சிகைத்து...[ம]-
ஙகலத்து [ஸ]பையாா

1 பாசமாலை might correspond to the Sanskrit *bhâsamâlâ*, which would come to the same as *amśumâlâ*

2 See page 213, note 1

3 கொடபு means 'a circle' It might also be a clerical mistake for கொபபு, 'an ear-ornament.'

4 See page 215, note 1.

5 On the *View of the Tanjore Temple*, which is prefixed to Part II of this Volume (Plate vi, page 121), the second *gôpura* is visible between the central shrine on the right and the first *gôpura* on the left of the beholder.

[2.] இடககட[வ] திருமெ[யகா]ப்பு ஒ[ன]று[ம] [௩*] இநநாடடு வ[ய]லூர ஊரார இடககடவ திருமெயகாபபு ஒனறும [௪*] இநநாடடுககருப்பூர ஊரார இடககடவ திருமெயகாப[பு ஒனறும] [௫*] [கொளாநத*][கவ]ளநாடடு மீ[ய]கெ[கா]ட்[டநாடடு] . . . தணடலை [ஸபையார] இடககடவ திருமெயகாபபு ஒனறும [௬*] வாணகோ[பா]டிவளநாடடு விளாநாடடு உதத[மசீலி]சதுர்[வேதி]ம[ங்]கலத்து ஸபையா]ர இடககடவ திருமெயகாபபு ஒனறும [௭*] இநநாட்டுச்சொழ-

[3.] மஹாதெவிசதுர்வேதிமங்கலத்து ஸபையார இடககடவ திருமெயகாபபு ஒனறும [௮*] வாணகோபாடிவளநாடடு இடையாறறுநாடடு இடையாறறுமங்கலத்து ஸபையார இடககடவ திருமெயகாபபு ஒனறும [௯*] நிததவிநொதவளநாடடு நலலூரநாடடு நலலூராகி[ய] பஞசவனமஹாதெவிசதுர்வேதிமங்கலத்து ஸபையார இடககடவ திருமெயகாபபு ஒனறும [௰*] நிததவிநொதவளநாடடு-

[4.] கக[ரமபைநாடடுக]கு[ந]தவைநலலூர ஊரார இடககடவ திருமெயகாபபு ஒனறும [௰௧*] நிததவிநொதவள[நாடடுககிழ]ாறககூறற[த]துபபெருமிலடூர ஊரார இடககடவ திருமெயகாபபு ஒனறும [௰௨*] நிததவிநொதவளநாடடு ஆ[வூரககூ]றறத்து இருமபுதலாகிய மனுகுலசூளாமணிசதுர்வேதிமங்கலத்து ஸபையார இடகக-

[5.] [ட*]வ [திரு]மெயகாபபு ஒனறும [௰௩*] இநநாடடு ஆவூரககூறறதது [வி]ளததூர ஊரார இடககடவ திருமெயகா[பபு ஒனறும] [௰௪*] [நிதத]வி[நொதவ]ள[ந]ாடடு முடிச்சொணாட்டு ஜ[ந]நாதசதுர்வேதிமங்கலத்து ஸபையார இடககட[வ தி]ருமெயகாபபு ஒனறும [௰௫*] இநநாடடுச்சிறறின[வாழ]ாகிய வாநவன்மாதேவிசதுர்[வே]திமங்கலத்து ஸபெ[ஹ]யார இடககடவ திருமெயகா-

[6.] ப்பு ஒனறும [௰௬*] நிததவிநொதவ[ளநாடடு] வெணணிககூற[ற்]தது[கக] . . [பூ]ணடியாகிய ஒலொகமஹாதெ[விசதுர்வே]திமங்கலத்து ஸபைய[ார இடக]கடவ திருமெயகாபபு ஒனறும் [௰௭*] இ[நநாடடுப]பூவ[ணூ]ராகிய அவனிசேகரிசதுர்வேதிமங்கலத்து ஸபையார இடககடவ திருமெயகாபபு ஒனறும [௰௮*] இநநாட்டு[ப]பெ[ப]ருநஙைகமங்க[லத்து ஸ]பையார இடககடவ

[7.] திருமெய்காப்பு ஒன[றும] [௰௯*] [நிததவி]நொதவ[ளநாட]டுபபாமபுணிககூறறததுச்சிறறமபா ஊரார இ[ட]ககட[வ] திருமெயகாபபு [ஒனறும] [௨௰*]

TRANSLATION.

1. As,—after the stone had been inscribed on the north of the sacred gate (*tiru-vâśal*) of [Śrî]-Râjarâja ..... up to the shrine (*âlaya*) of Îśânamûrti,—the space at that spot was not sufficient, the portion which was missing there, was engraved on stone at *this* spot, (*as follows*):—

2. The members of the assembly of Râjâśraya-chaturvêdimangalam in Uraiyûr-kûrram, (*a subdivision*) of Kêralântaka-valanâdu, have to supply two temple watchmen.[1]

3. The members of the assembly of Ariñjigai-chaturvêdimangalam[2] in the same *nâdu* have to supply one temple watchman.

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[1] *Tiru-mey-kâppu*, 'the sacred body-guard,' or, as they are now called, *Mey-kâval* are the watchmen of the temple. Three divisions of the *Mey-kâppar*, two of which guarded the Kêralântaka gate and the Anukka gate, are referred to in No 11, paragraph 1

[2] A village of the same name is mentioned in No 17, paragraph 1 The deserted Chôlêśvara temple at Melpâdi, near Tiruvallam in the North Arcot district contains three inscriptions of the 29th year of the reign of Râjarâjadêva, according to which the temple was built by "the lord Śrî-Râjarâjadêva" himself and was called Ariñjigai-Îśvara or Ariñjîśvara. The word Ariñjigai may be a corruption of Arimjaya, the Sanskrit name of the grandfather of Râjarâjadêva.

4. The villagers of Va[ya]lûr in the same *nâdu* have to supply one temple watchman.

5. The villagers of Karuppûr in the same *nâdu* have to supply [one] temple watchman.

6. [The members of the assembly] of . . . . tandalai in Mi[kô]t[ta-nâdu],[1] (*a subdivision*) of [Kêralântaka-va]lanâdu, have to supply one temple watchman.

7. The [members of the assembly of] Utta[maśili]-chaturvêdimangalam in Vilâ-nâdu, (*a subdivision*) of Pâṇḍyakulâśani-valanâdu, have to supply one temple watchman.

8. The members of the assembly of Śôramahâdêvi-chaturvêdimangalam in the same *nâdu* have to supply one temple watchman.

9. The members of the assembly of Iḍaiyâṟṟu-mangalam in Idaiyâṟṟu-nâdu, (*a subdivision*) of Pâṇḍyakulâśani-valanâdu, have to supply one temple watchman.

10 The members of the assembly of Nallûr, *alias* Pañchavaṉmahâdêvi-chaturvêdimangalam, in Nallûr-nâdu, (*a subdivision*) of Nittavinôda-valanâdu, have to supply one temple watchman.

11. The villagers of Kundavai-nallûr in Ka[rambai-nâdu], (*a subdivision*) of Nittaviṉôda-valanâdu, have to supply one temple watchman.

12. The villagers of Perumilattûr in [Kir]âṟ-kûṟṟam, (*a subdivision*) of Nittaviṉôda-vala[nâdu], have to supply one temple watchman

13 The members of the assembly of Irumbudal, *alias* Maṉukulaśûlâmani-chaturvêdimangalam, in Â[vûr-kû]ṟṟam, (*a subdivision*) of Nittaviṉôda-valanâdu, have to supply one temple watchman.

14. The villagers of [V]ilattûr in Âvûr-kûṟṟam, (*a subdivision*) of the same *nâdu*, have to supply [one] temple watchman.

15 The members of the assembly of Ja[nan]âtha-chaturvêdimangalam in Mudichchônâdu,[2] (*a subdivision*) of [Nitta]vi[ṉôda-va]lanâdu, have to supply one temple watchman.

16. The members of the assembly of Śiṟṟiṉa[vâr], *alias* Paramêśvara-chaturvêdimangalam, in the same *nâdu* have to supply one temple watchman.

17 The members of the assembly of [Kî] . . . . [p]ûndi, *alias* Olôkamahâdêv[i-chatu]rvêdimangalam, in Venni-kûṟṟam, (*a subdivision*) of Nittaviṉôda-va[lanâdu], have to supply one temple watchman

18 The members of the assembly of Pûva[nû]r, *alias* Avanikêsari-chaturvêdimangalam, in the same [*nâdu*] have to supply one temple watchman.

19. The members of the assembly of [P]erunangai-mangalam in the same *nâdu* have to supply one temple watchman.

20. The villagers of Śiṟṟambar in Pâmbuni-kûṟṟam, (*a subdivision*) of [Nittavi]-ṉôda-va[lanâ]du, have to supply [one] temple watchman

No. 58. On the outside of the north enclosure.

The outer face of the North wall of the temple enclosure bears five inscriptions, one of Kulôttunga and four of Râjarâjadêva. Of these, only the top lines are visible, while the

[1] Compare Mî-Palâṟu on page 60, note 3

[2] This is the same as Mudichchôra-nâdu in No 6, paragraph 10 Śônâdu is a contraction of Śôra-nâdu, as Malâdu of Malai-nâdu, see p 167, note 5, and *Ind Ant*, Vol XXI, p 324, note 11

lower portions are buried underground to a depth of about five feet. With the permission of the Municipal authorities, I excavated the whole of the first inscription, as it is the only inscription of Kulôttunga at Tañjâvûr. It is dated in the 15th year of the reign of Kô-Râja-kêsarivarman, *alias* Kulôttunga-Chôladêva, and opens with a panegyrical introduction, which describes the achievements of this king. Mr. V. Kanakasabhai Pillai has already published an inscription of the 42nd year of the same reign at Tirukkarukkunram in the Chingleput district.[1] I have copies of a number of others Three of these have the same introduction as the Tañjâvûr and Tirukkarukkunram inscriptions, *viz.*, one of the 18th year at the Ranganâtha temple, Śrîrangam, one of the 45th year at Âlangudi in the Tanjore district, and one of the 47th year at the Jambukêśvara temple, Śrîrangam. Others resemble the so-called smaller Leyden grant.[2]

The king, to whose reign these inscriptions belong, is identical with the hero of the *Kalingattu-Parani*, a historical poem in Tamil, extracts from which were published by Mr. Kanakasabhai.[3] This identity may be safely concluded from the mention of the following particulars both in the inscriptions and in the poem —1. The conquest of Chakrakôtta by Kulôttunga, while he was still a *Yuvarâja*.[4] 2. The battle at Manalûr[5] on the Tungabhadrâ.[6] 3. The defeat of the five Pândyas.[7] 4. The conquest of Kôttâru.[8] 5. The conquest of Kalinga.[9] 6. The name of one of Kulôttunga's queens, Tyâgavallî.[10] 7. His surname Jayadhara.[11]

According to the *Kalingattu-Parani*, Kulôttunga's father belonged to the lunar race, and his mother was the daughter of Râjarâja or Gangaikonda-Chôla of the solar race [12] As pointed out by Mr. Kanakasabhai and Dr. Fleet,[13] it follows from these statements, that the hero of the poem is identical with the Eastern Chalukya king Kulôttunga-Chôdadêva I., who reigned from A.D. 1063 to 1112; that his unnamed father and mother were the Eastern Chalukya king Râjarâja I.[14] and Ammangadêvî; and that his maternal grandfather,—though inaccurately called Râjarâja in the text of the poem,—was the Chôla king Râjêndra-Chôladêva or Gangaikonda-Chôla. A few important details regarding the reign of Kulôttunga I. are recorded in the Chellûr grant of Vîra-Chôda.[15] He was originally called Râjêndra-Chôda,—evidently after his maternal grandfather, the Chôla king Râjêndra-Chôla,—and ruled over the country of Vêngî. Having conquered Kêrala, Pândya and Kuntala (the country of the Western Châlukyas), he ascended the throne of the Chôla kingdom under the name Kulôttungadêva. By his queen Madhurântakî, the daughter of the Chôla king Râjêndradêva, he had seven sons. His original dominion, the country of Vêngî, he governed through viceroys, *viz.*, 1. his paternal uncle Vijayâ-

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[1] *Ind. Ant.*, Vol XXI, pp 281 ff

[2] Dr Burgess' *Archæological Survey of Southern India*, Vol IV, pp 224 ff The introduction of the Tiruvârûr inscription (p 153, above) differs from both types of the introduction and appears to belong to a later king of the same name

[3] *Ind Ant*, Vol XIX, pp 329 ff

[4] Text line 1 f of the present inscription, and canto x verses 18 and 23

[5] Line 24, and xiii 93. [6] Line 25, and iv 7 [7] Line 43, and xi 69 [8] Line 56, and iii 21

[9] This is described in the twelfth canto of the poem and referred to in two of Mr Kanakasabhai's inscriptions and in the Âlangudi inscription of the 45th year

[10] She is mentioned in canto x verse 55, in two of Mr. Kanakasabhai's inscriptions, in the Âlangudi and Jambukêśvara inscriptions

[11] This *biruda* occurs at xi. 68 and *passim*, and in two inscriptions of the 30th and 44th years at Tiruvorriyûr and Chidambaram

[12] *Ind Ant*, Vol. XIX, p 332

[13] *Ibid*, Vol XX, p 279 f

[14] No 27 of the Table in Vol I, p 32

[15] Vol I, pp 49 ff

ditya VII. (A.D. 1063 to 1077), 2. his son Râjarâja II. (A D 1077 to 1078), and 3. his son Vîra-Chôda (A D. 1078 to at least 1100). Some of these statements of the Chellur grant are confirmed by the *Kalingattu-Parani* and by the inscriptions of Kulôttunga. His original name Râjêndra-Chôladêva occurs in two inscriptions of the 2nd year of his reign at Kôlâr and at Tiruvorriyûr near Madras, while all later inscriptions call him Kulôttunga-Chôladêva. His early war with the king of Kuntala is referred to in the subjoined inscription (l. 3), and his subsequent accession to the throne of the Chôla kingdom, which had fallen into a state of anarchy, is recorded by the same inscription (ll. 4 to 9) and by the poem (x. 26 to 32). Victories over the Pândyas are also narrated in the inscription (ll. 18 ff and 39 ff) The conquest of the Kêralas is alluded to by the mention of the Western region (l. 32), of the Western hill-country (l. 54) and of the Sahya mountain (l 52). A short Sanskrit inscription at Chidambaram [1] must be attributed to the same Kulôttunga-Chôla as the subjoined inscription, because it refers to the conquest of the five Pândyas, of Kôttâra [2] (*i e.*, Kôttâru), of the Kêralas, and of the Sahya mountain.

There is yet another source for the history of Kulôttunga's reign,—Bilhana's *Vikramânkadêvacharita*. In this poem he is called "Râjiga, [3] the lord of Vêngî," and his accession to the Chôla throne is placed immediately before the defeat of the Western Châlukya king Sômêśvara II. and the coronation of the latter's younger brother Vikramâditya VI. in A.D. 1076. According to the *Vikramânkacharita*, Râjiga was the ally of Sômêśvara II. and was put to flight by Vikramâditya VI. while Sômêśvara II. was taken prisoner.[4] Those who know the habits of Indian court-poets, will not be surprised to find, that the inscriptions of Kulôttunga differ from the *Vikramânkacharita* by claiming the victory for the Chôlas. In the subjoined inscription (ll. 23 ff.) Vikkalan, *i.e.*, Vikramâditya VI, is said to have fled before Kulôttunga from Nangili (in Maisûr) to the Tungabhadrâ river, which appears to have then formed the southern limit of the Western Châlukya dominions. The smaller Leyden grant and a few similar inscriptions of Kulôttunga couple the name of Vikkalan with that of Śinganan, *i.e*, Jayasimha IV. whom his elder brother Vikramâditya VI. appointed viceroy of Banavâse [5] As the *Vikramânkacharita* places Râjiga's usurpation of the Chôla throne shortly before A.D 1076, it follows that the reign of 49 years from A.D. 1063 to 1112, which one of the Eastern Chalukya grants [6] attributes to Kulôttunga, must include the time during which he was only heir-apparent of the Chôla kingdom. The name of his predecessor on the Chôla throne is not mentioned in the two chronicles The *Vikramânkacharita* relates that, before Râjiga usurped the Chôla throne, Vikramâditya VI. married the daughter of the then Chôla king, and that after the latter's death he secured the throne to his wife's brother, who shortly after lost his life.[7] The *Kalingattu-Parani* (x. 26) calls Kulôttunga's predecessor "the king of kings" (*mannar mannavan*). The eighth canto of the same poem contains a short summary of the history of the Chôlas. The last verse (30) of this poetical history probably refers to the reign of Kulôttunga, and the preceding verse (29), which speaks of a king who defeated the Kuntalas (*i.e.*, the Western Châlukyas) at Kûdal-samgama, to Kulôttunga's predecessor on the throne. The battle at Kûdal-sam-

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[1] Vol I, p 168 f

[2] This word was previously misread by me as Korggâra, *l. c*

[3] Râjiga is a familiar abbreviation of Râjêndra-Chôla, the original name of Kulôttunga; *Ind. Ant*, Vol. XX, p 282

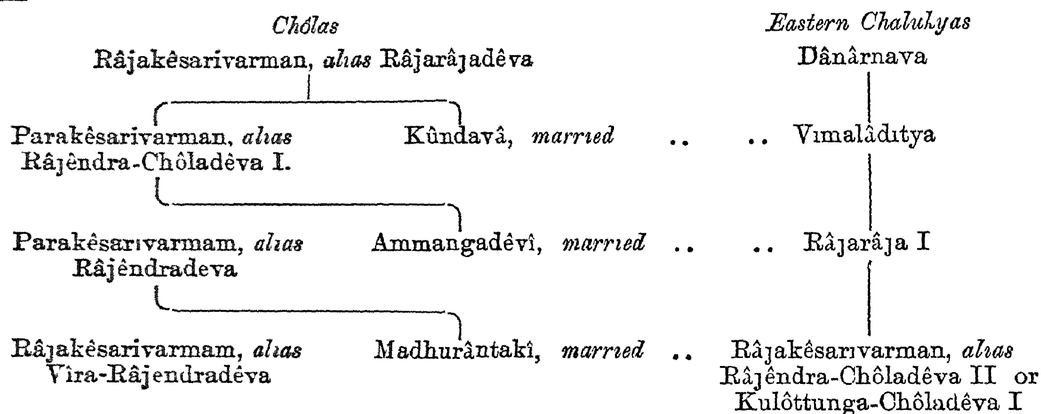
[4] Dr. Buhler's introduction to the *Vikramânkacharita*, p 37

[5] *Ibid.*, p 38, and Dr Fleet's *Kanarese Dynasties*, p 51

[6] *Ind Ant*, Vol XIV, p 55

[7] Dr Buhler's introduction, p 35

gama, *i.e.*, at the junction of the Tungabhadrâ and Krishnâ rivers,[1] is referred to in unpublished inscriptions of the Chôla king Kô-Râjakêsarivarman, *alias* Vîra-Râjêndradêva, who claims to have defeated Âhavamalla (II.) and his two sons Vikkalan and Singanan at Punal-kûdal-samgama. An inscription of the 5th year of the reign of this king at Manimangalam in the Chingleput district proves that he was still reigning after A.D. 1063, the year of the accession of Vijayâditya VII. of Vêngî,[2] whom he alleges to have re-established in his dominions.[3] This Vîra-Râjêndradêva appears to be "the king of kings" who preceded Kulôttunga, and the father-in-law of Vikramâditya VI. The verse of the *Kalingattu-Parani* which mentions the battle at Kûdal-samgama, is preceded by another verse (27), which speaks of a king who won the battle at Koppai. This statement must refer to the Chôla king Kô-Parakêsarivarman, *alias* Râjêndradêva, whose inscriptions record that he defeated Âhavamalla (II.) "at Koppam on the bank of the big river,"[4] *i.e.*, at Koppa on the Tungâ river in the Kadûr district of the Maisûr state. This Râjêndradêva is perhaps identical with that Râjêndradêva of the solar race, whose daughter Madhurântakî was married to Kulôttunga according to the Chellûr grant. The subjoined table shows the somewhat complicated relations between Kulôttunga and his Chôla predecessors:—



The last lines of the subjoined inscription contain the name of Arumori-Nangai, the queen of Vîra-Râjêndradêva, who, as previously stated, appears to have been the predecessor of Kulôttunga. There are no traces of letters after the word *dêviyâr* in line 64, though there would have been sufficient room for further lines on the same panel. It appears, therefore, that the inscription was left unfinished by the engraver, perhaps because political or private reasons prevented Arumori-Nangai from executing the donation, which she intended to make to the temple.

Text.

First section.

[1.] [ஸ்வஸ்தி] ஸ்ரீ [||*] புகழ சூழ[ந்த] புணரியகழ சூழ்ந்த புவியிலபொனனெமிய-[ள]வுனதனெ[ன]மி னடபப விளஙகு சயமகளை[யி]ள-

[1] *Ind. Ant.*, Vol. XIX, p. 340.

[2] The fact that Vîra-Râjêndra was still on the Chôla throne after A.D. 1063, confirms the account of the *Vikramânkacharita*, according to which Kulôttunga took possession of the Chôla kingdom several years after A.D. 1063, the nominal date of his accession.

[3] வெஙகை நனனாடு மீடடுககொணடு தன பூஙகழறகடைககலம புகுந படைககலத்தடககை விஜெயா-தித்தறகருளி, "having recovered the good country of Vêngai, (*he*) bestowed (*it*) on Vijaiyâdittan, whose strong arm (*bore*) the weapon, and who had taken refuge at his handsome feet". Another "protector" of Vijayâditya VII was Râjarâja of Kalinganagara (A.D. 1071 to 1078); *Ind. Ant.*, Vol. XVIII, p. 171.

[4] Vol. I, p. 134.

[2.] [ங]கொபப[ரு]வதது சகக[ரகெ]ாடடதது விககிர[ம]ததொழிலால புதுமணம புணா-
னது [1]மதுவரையீடடம வயிராகரது வாரி அயின[முனை]-
[3.] ககொநதளவரைசா தநதளமி[ரி]ய வாளுறை க[ழி]ததுததொள வலி காட்டிப்-
பொராபபரி நடாததிக[கீ]-
[4.] [ாததி]யை நிறுததி [வ]ட[தி]சை வாகை சூ[டி]ததெனதி[ை]ச தெம[ரு]க[ம]லப-
பூமக-

Second section.

[5.] [ள] பொதுமையும பொ-
[6.] ன[ணிய]ாடை நனணி[லப]-
[7.] [பா]வை தனி[மையுநத]-
[8.] விரபபுனிதறதிரும[ணி]மகுடம[2]
[9.] முறை[றை]ம[யி]றசூடிததநனடி[யிர]-
[10.] [ணடுந]த[டமு]டியாகததொனனிலவெ-
[11.] [வ]ஙா [சூ]ட [முனனை] மனுவா[று] பெரு[க]
[12.] [க]லியாறு [வறுப]பசெஙகொல தி[ை]ச
[13.] தொ[றுஞ]செலல வெணகுடை[டயிரு]நி[ல]-
[14.] [வ]ளாகவெ[ங]க[ணு]ந[தளது திரு]நிழல வெ-
[15.] வணணி[ல]ாததிகழ ஒருத[னி] மெரு[விறபு]லி
[16.] வி[ளை]ய[ா]ட வாாகடறறீவாந்தரத்து பூ[பாலா]
[17.] திறை விடுதநத கலஞ்சொரி களிறு முறை
[18.] மு[ை]ற நிறப விலஙகிய தெந்னவன க-
[19.] ருநதலை ப[ரு]நதலைத்திடததன பொ-
[20.] னனகா புறததி[ை]டககிடபப இனநாள பி-
[21.] றகுலப்பிழை[3] பெ[ா]ல் நிறபிழைபெ[ய]னறு-
[22.] ஞசெ[சா]லெ[வ]திா கொடிறறலலது தன
[23.] கை [வி]லலெதிா கொடா விகக[ல]ந கலலதா ந-
[24.] [ங]கிலி துடஙகி மண[லூ]ா [நா]டு [செ]வனத[4] து-

Third section.

[25.] ஙகபததிரையளவும
[26.] வெஙகணும[5] படட வெ-
[27.] ஙகளிறும விட்ட தந ம[ா]-
[28.] னமுஙகூறிந வீரமு[ங]கி[டபப]
[29.] எறிந மலைகளுமுதுகு நெளிப[ப]
[30.] இ[ழிநத]ந[6] நெதிகளுஞ[சுழ]னறுழை[ட]-
[31.] [ந]தொ[ட] விழுநத கடலக[ளு]நதலைவி-
[32.] [ரித]தலமரககுடதிசை தனநாளுககநது
[33.] [தா]னு[ந]தாதையும மனநா[ளி]ட்[ட]ம[7] பல
[34.] ப[ல] முதுகும பயநதெ[தி]ா [ம]ா[றி]ய ஜய[ப]-
[35.] பெ[ப]ருநதிருவும புகழிந செல்வியு[ம] வா[ள]ாரொ[ண]-
[36.] கண மடநதை[ய]ரிடடமும மிளாது[8] கு[டு]தத வெ[வ]-

[1] Read மதவரை (*Ind Ant*, Vol XXI, p 284, text line 5), and compare the following passage in two inscriptions of the 2nd year of the king's reign —வயிராகரததுககுஞசரககுழாம பல வாரி

[2] Read புனிததிரு

[3] Three other inscriptions read பிறை

[4] Read வெயநத ?

[5] Read எஙகணும, as *Ind Ant.*, Vol XXI, p 284, text line 30.

[6] Three other inscriptions read இழிநத

[7] The Jambukêsvara inscription reads பந்நாளிடட; read பனனாளிடட

[8] Read ரிடடமும மீளாது.

[37.] ஙக[க]ரி கிளையுஙகஙகமணடலமுஞசி[ஙகண]ெ[ம]-
[38] [ன]நும பாணி இரணடும ஒருவிசைககொணடு
[39.] [ச]ணடிய புகழொடு பாணடிமணடலங-
[40.] [ெ]காளளத[தி]ருவுளததரு[ளி] வெளளவரு[ப]ரிதரஙகமும[1]
[41.] பொருகரிததரஙகமுநதந்தி[ரவ]ாரியுமுடைதத[ா]-
[42.] ய வடகடல தெனகடல் பட[ா]வது பொலதத-
[43.] ன பெருஞசெனை [எவி]பபஞசவ[ா] ஐ[யவரும] ெ[பா]-
[44.] ருத பொாகக[ள]தது [அ]ஞ்சி வெ[ருவி மு]துகு ெ[ந]-
[45.] [ளி]தெதா[டி] அரணெநபபுகக க[ாடு] துடைதது

Fourth section.

[46] [ஞநடி]ப[படு]து[2] மற்றவ[ா] தம[ை]-
[47.] ம [வ]னச[ர]ா தி[ரியு]ம பொற[றை]
[48] [வெஞசு]ரமெறறிககொறற[வி]-
[49] ஜ[ய]ஸ்தம்ப எத்[தி]சை தொ[றும நிறு]-
[50.] தகி முத[தி]ந ச[லா]-
[51.] ப[மும [3]மு]த்த[மி]டபொதி[யி]லு[ம] மத்[த]-
[52.] [வெங]கரி படுமை[ய]யசசமையமுஙகனகி-[4]
[53.] யுஙகைககொணடருளி தெனநாட்டலை[5] காட்டி-
[54.] [ய] குடமலைநாடுளள ச[ா]வெறெலலாம இரு-
[55.] வி[சு]மபெற ம[ா]ெ[வ]றி[ய] த[ந] வருத[நி]த்த[லை]வை[ா]-[6]
[56] கருறுகலா குலையககெ[ா*]டட[ாறுடப]பட நெறிக-
[57.] [ளி]ல் [நிலைக]ளிட்டருளி பொ[ங]ெ[க]ா[ளிய]ார[மும]
[58.] திருபபுயததலங்கலும பொல [வீரமு]நதி-
[59.] யாக[மு]ம் விளஙக வீறறிருநதருளி[ந] கொவிராஜெ-
[60.] கசரிவர்ம்மராந சககர[வ]ததிகள ஸ்ரீகொலொத்து-[7]
[61] [ம]ஙசொழதெவறகு யாணடு பதினஞ்சா-
[62.] வது உடையாா ஸ்ரீ[வீ]ராஜெ[ந்]தெ[வ]ா ந[மபி]ராட்-
[63.] [டியா]ரான அ[ருமொ]ழிநங[கைய]ாரந . . [ஸிம்ஹா]ஸநா-
[64.] தெ[வி]யாா . . . .

TRANSLATION.

(Line 1.) Hail! Prosperity! While the wheel of his (*authority*) rolled as far as the golden circle (*i.e.*, Mount Mêru) on the earth, which was surrounded by the moat of the sea, that was (*again*) surrounded by (*his*) fame,—Kô-Râjakêsarivarman, *alias* the emperor (*chakravartin*) Śrî-Kulôttunga-Chôladêva,[8] wedded first in the time (*when he was still*) heir-apparent (*ilaṅgô*), the brilliant goddess of victory at Śakkarakôttam (Chakrakôṭṭa)[9] by deeds of valour.

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[1] Read பரித்தரங்கமும்.

[2] The Jambukêśvara inscription reads நாட்டடிப்படுத்து.

[3] The Âlangudi inscription reads முத்தமிழ்.

[4] Three inscriptions read சயய for சமைய.

[5] Two inscriptions read தெந்நாடடெலலை, read தென்னாடடெலலை.

[6] The Âlangudi inscription reads தந மருதநிறதலைவனை, *i e*, தன மருதநிறறலைவனை.

[7] Read ஸ்ரீகுலொத்துங்க.

[8] The name of the king is taken from lines 59 ff of the inscription.

[9] See Vol I, p 97, and Vol. II, p 108. Two inscriptions of the 2nd year of the reign of Kô-Râjakêsarivarman, *alias* Râjêndra-Chôladêva (*i e*, Kulôttunga-Chôladêva I) at Kôlâr and Tiruvorriyûr read சககரகொட்டத்துத்தாராவரசனைத்திககுதிகழ்ததிறை கொணடருளி; "(*he*) was pleased to take tribute which illumined (*all*) regions, from the king of Târâ (Dhârâ) at Śakkarakôttam." Accordingly, Chakrakôtta must be looked for in the dominions of the king of Dhârâ, compare *Ind. Ant*, Vol XIX, p. 340, and Vol XX, p 280

(L. 2.) (*He*) seized a herd of mountains of rut (*i.e.*, rutting elephants) at Vayirâgaram (Vajrâkara).

(L. 3) (*He*) unsheathed (*his*) sword, showed the strength of (*his*) arm, and spurred (*his*) war-steed, so that the army of the spear-throwing king of Kondala (Kuntala) retreated.

(L. 4.) Having established (*his*) fame, and having put on the garland of (*the victory over*) the Northern region, (*he*) put on by right (*of inheritance*) the pure royal crown[1] of jewels, in order to stop[2] the prostitution of the goddess with the sweet and excellent lotus-flower (*i e.*, Lakshmî) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṉṉi (Kâvêrî).

(L. 9) The kings of the old earth placed (*on their heads*) his two feet as a large crown.

(L. 11.) The river (*of the rules*) of the ancient king Manu swelled, (*and*) the river (*of the sins*) of the Kali (*age*) dried up.

(L. 12.) (*His*) sceptre swayed over every region; the sacred shadow of (*his*) white parasol shone (*as*) the white moon everywhere on the circle of the great earth; (*and his*) tiger (*banner*)[3] fluttered on the matchless Mêru (*mountain*).

(L. 16.) (*Before him*) stood many rows of elephants, unloaded from ships and presented as tribute by the kings of remote islands whose girdle was the sea.

(L. 18.) The big head of the brilliant king of the South (*i e.*, the Pâṇḍya) lay outside his golden town, being pecked by kites.

(L. 20) Not only did the speech (*of* Vikkalaṉ):—" After this day a permanent blemish (*will attach to* Kulôttunga), as to the crescent (*which is the origin*) of (*his*) family,"[4] —turn out wrong, but the bow (*in*) the hand of Vikkalaṉ was not (*even*) bent against (*the enemy*).

(L. 23.) While (Vikkalaṉ) lost his pride, and while the dead (*bodies of his*) furious elephants (*covered*) the whole (*tract*) from Nangili[5] of rocky roads to the Tuṅgabhadrâ, which adorned the country (*nâdu*) of Manalûr,—(*his*) boasted valour abated; the mountains which (*he*) ascended, bent their backs; the rivers into which (*he*) descended, eddied and breached (*their banks*) in their course; (*and*) the seas into which (*he*) plunged, became troubled and agitated.

(L 32.) Being desirous of the rule over the Western region, (*he*) seized simultaneously the two countries (*pâm*)[6] called Gangamandalam and Śinganam,[7] troops of furious elephants which had been irretrievably abandoned (*by the enemy*), crowds of women (*the angles of*) whose beautiful eyes were as pointed as daggers, the goddess of fame, and the great goddess of victory, who changed to the opposite (*side*) out of fear, because (Vikkalaṉ) himself and (*his*) father had turned their backs again and again on many days.

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[1] The mention of the Lakshmî of the South and of the goddess of the country on the banks of the Kâvêrî shows that the Chôla crown is meant

[2] Literally, " so that there might be removed "

[3] The tiger is the emblem of the Chôlas.

[4] This taunt appears to allude to the lunar (Eastern Chalukya) descent of Kulôttunga and to his having joined the Chôlas, who belonged to the solar race

[5] Nangili appears to be the same as Nangali, a village on the eastern extremity of the Mulabâgal tâluqa of the Kôlâr district of the Maisûr state

[6] Another meaning of this sentence is —" He seized simultaneously the two (*right*) hands (*pâni*) of, *i e*, he married, the female personifications of these two countries "

[7] Śinganam is probably intended for Śingana-mandalam, the country of Simhana, *i e.*, Jayasimha IV; compare line 2 of the smaller Leyden grant (Dr Burgess' *Archæological Survey of Southern India*, Vol. IV, p 224), where the sea is said to have rushed over Vikkalaṉ and Śinganaṉ, *i e*, Vikramâditya VI and Jayasimha IV

(L. 39.) Being pleased (*to resolve*) in (*his*) royal mind to conquer with great fame the Pândimandalam (*i.e.*, the Pândya country), (*he*) despatched his great army,—which possessed excellent horses (*resembling*) the waves of the sea, war-elephants (*likewise resembling*) waves, and troops (*resembling*) water,—as though the Northern ocean was about to overflow the Southern ocean.

(L. 43.) (*He*) destroyed the jungle which the five Pañchavas (*i.e.*, Pândyas) had entered as refuge, when they became much afraid on a battle-field where (*he*) fought (*with them*), turned their backs and fled.

(L. 46.) (*He*) subdued (*their*) country, made them catch hot fever (*in*) hills where woodmen roamed about, and planted pillars of victory in every direction.

(L. 50.) (*He*) was pleased to seize the pearl fisheries, the Podiyil (*mountain*)[1] where the three kinds of Tamil (*flourished*),[2] the (*very*) centre of the (*mountain*) Śayyam (Sahya, *i.e.*, the Western Ghâts) where furious rutting elephants were captured, and Kanni.[3]

(L. 53.) After (*he*) had fixed the boundaries of the Southern (*i.e.*, Pândya) country, every living being[4] in the Western hill-country (Kudamalainâdu)[5] ascended to the great heaven.[6]

(L. 55.) (*He*) was pleased to bestow on the chiefs of the agricultural tracts of his (*country*) settlements on the roads, including (*that which passed*) Kôttâru,[7] in order that (*his*) power might rise (*and*) the enemies might be scattered.

(L. 57.) In the fifteenth year (*of the reign*) of (*this king*), who was pleased to sit (*on his throne*), while (*his*) valour and liberality shone like (*his*) pearl-necklace of great splendour, and like the flower-garland on (*his*) royal shoulders,—Arumori-Nangaiyâr, *alias* . . . . [simha]n-mahâdêviyâr, who was the consort of the lord Śrî-Vîra-Râjêndradêva, ...

No. 59. On the east, north and west walls of the Chandesvara shrine.

This and the next inscription (No. 60) are engraved on the walls of the small shrine of Chandêśvara, which is situated opposite to the North entrance of the central shrine of Râjarâjêśvara. No. 59 describes one diadem and nine girdles for the use of the image of Râjarâjêśvara, the chief idol of the temple. These ornaments were made partly of gold and jewels from the temple treasury, and partly of pearls, which king Râjarâjadêva had presented to the temple before the 29th year of his reign. A number of corals, which formed part of the ornaments, were purchased by the temple treasurers for gold, which the king had seized after conquering the Chêra king and the Pândyas[8] (paragraphs 2, 3, 4, 9 and 11) in Malainâdu[9] (paragraph 3).

This inscription is referred to as being engraved on the walls of the temple of Chandêśvara in paragraph 1 of the inscription No. 3, which is a mere continuation of the present inscription.

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[1] This mountain, which is usually called Podiyam or Podigai (*Ind Ant*, Vol. XVIII, p 241), is the source of the Tâmraparnî river in the Tinnevelly district.

[2] The mountain Podiyam is supposed to be the residence of the sage Agastya, the reputed founder of Tamil grammar, who bears the epithets Tamir-muni, 'the Tamil sage,' and Muttamir-uriyôn, 'the lord of the three kinds of Tamil'

[3] Kanni, Kumari or Kanniyâkumari (in Sanskrit, Kanyâkumârî) is the Tamil name of Cape Comorin.

[4] This translation of சாவேற, 'devoid of death,' is doubtful

[5] The same term occurs in the historical introduction of the inscriptions of Râjarâjadêva, *e g*, p 8, above.

[6] *I e.*, he exterminated the inhabitants.

[7] This place is situated in the Travancore state, see Mr Sewell's *Lists of Antiquities*, Vol I, p 258

[8] Compare No 3, paragraphs 5 and 6.

[9] See page 2, note 1

TEXT.

I. Lower tier.

A. EAST WALL.

First section.

[1] ஸ்வஸ்தி ஸ்ரீ: [||*] திரு[ம]க[ள] பொலபபெருநிலசசெலவியுந்தனககெ[யுரி]மை பூண-
டமை மனககொளககாநதளூ[ர]ச[சாலை க]லமறுதத[ருளி] ● வெஙகைநா]டுஙக[ஙகபா-
டியுநத]டி[கைபாடியும நுள]மப[பாடியுஙகுட]மலை[நாடு]ங[கொலலமுஙகலிஙகமும
எண]டிசை புகழ த[ர ஈழமண்ட]லமு[ம இர]ட்ட[பா]டி ஏழரை இலககமுந-
திணடி[ற]ல வெ[னறித]தண[டா]றகொ[ா]-

[2] ணட தனனெழில வ[ள]ரூழியுளெலலாயாணடுநதொழுதக விளங[கு]ம யாணடெ
செழியரைததெசு கொள கொா[ாஜகெஸ]ரிவ[ர்ம]ா[ன ஸ்ரீராஜராஜதெவாககு]
ய[ாணடு இருபததொ]ன[பதாவது வரை உடையாா ஸ்ரீராஜரா]ஜீஸ்வா-
[உடையாா பணடாா]த[துககாடசி காடடி]ன நீக[கி உடையாா ஸ்ரீராஜராஜீ-
ஸ்வரமு உடையாா ப]ணடாரதது[ககூடி முதலான பொனனும] ரத்[ந]-

[3.] களும உடையாா [ஸ்ரீ]ராஜராஜதெவா குடுததருளின ரத்நங்க[ளுங]கொணடு செயது
முதலான ரத்[நத்தி]ன [திருவாபரணஙகள சாடுஞசடடமும நீககி அாககும
பி]ஞ[சும உடபட தக்ஷிணமேருவிடங]க[ந் எனனுஙகாசுகலலால நிறை எ]டு-
[ததுககலலில வெட்டின] [க*] [உடைய]ாா ஸ்ரீராஜரா[ஜீஸ்வரமு உடையாாககு]-
ச[செ]ச[ய]-

[4] த வீரபடடம ஒ[ன]று த[ண]டவாணிககுககால மாறறுத[த]ணணிய பொன முன-
னூறறு ந[ாறப]தது முகக[ழஞ] . . . . . [த]ட[விககட்டின
பளிஙகு] . . . . [முகழ]ஞசெ [மஞசாடியு]ம செ[பாதி
மூனறி]லை நிறை ம[ஞ்சாடியும பளிககு]வ[யிர]ம [ப]-

[5.] ததிலை நிறை மஞசாடியுஙகுனறியும உளளரக[கும] பத்தமும ஆக நிறை இரு-
நூறறு எழுபததறு[கழஞசரையெ மூ]ன[று] மஞசா[டியு]ம [பி]ஞ[சு நிறை]
. . [கழஞ]செ மு[க]காலெ ந[ாலு] மஞசாடியு[ங]குனறி[யு]ம இ[தி]ல உ-
டை[யாா] ஸ்ரீராஜராஜதெவா செ[சரமானையு]ம் வா[ஸுரிக]-

Second section.

[1.] [ளை]யு[ம எறிநது கொண]ட [மாட்டில மூலாநதபண]டாரதத[ா]ா முதறதந்த
பவழததுககொதத பவழம அறுபதது நாலினால நி[ை]ற எழு[க]ழஞசெ எடடு
ம[ஞசாடி]யுஙகுன[றியு]ம உடையாா ஸ்ரீராஜராஜதெவா ஸ்ரீ[வா]தவா-

[2] ஹம[ாக அடடிததிரு]வடி[தொழுத இரணடாநதாத]து முதது [வ]ட்டமும
அ[ணு]வடடமும ஒபபுமுததுஙகுறுமு[த்து]ம நிமபொளமும பயிடடமும அமபு-
முதும கறடும இரட[டை]டயும சபபததியுஞசக[கதது]ம கு-

[3] [ளி]ாநத நீ[ருஞசிவநத நீரு]ம [உடைய முதது பதி]ன [மூவாயி]ரத்து முன-
[னூறறிருப]ததெட்டி[னா]ல நிறை ஐஞஞூறறு நாறபததெழுகழஞசும ஆக நிறை
ஆயிரததொருநூறறுத[தெ]ாணணூறறு எழுகழஞசெ எழுமஞ-

[4] சாடியுங[குனறிசகு விலை] கா[சு][1] . . . . ||— [உ*] [உடை]-
யாாககுசசெ[யத தானெ]ததி[ரு]ப்படடி[க] ஒனறு த[ணட]வாணிககுகக[ா]ல மா-
றறுததணணிய பொன எணணூறறு முககழஞசெ ஒனபது மஞச[ா]டியுஙகுனறி-

[5.] [யு]ம் தட[விககட்டின ப]ளி[ஙகு மு]ப . . . . [லை நிறை முககழ]ஞ்-
செ ஒனபது மஞச[ா]டியும பிஞ[சு] நிறை கழஞசரையெ மூனறு மஞசாடியுங-
குன[றி]யும இதில கொதத [மு]த்[து உ]டையாா ஸ்ரீராஜராஜதெவா ஸ்ரீபாத-

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[1] The next letter which is visible on the stone, may be either மூ, the first letter of மூவாயிரதது, or ழு, the second letter of எழுநூறறு

B. North wall.

First section.

[1.] வாஹ்ஷமாக அட்டித[தி]ருவடிததொழுத முததது வட்டமும [அனுவ]ட்டமும ஒபபு-
முததுஙகுறுமுததுஙகுளிாநத [நீ]ருஞ்[சி]வநத நீரும உ-
[2.] டைய முத்து ஐயாயிரதது அறுநூறறு ஒருபததொனறிலை நிறை இருநூறறு
முபபததைஙகழஞசெ முககா[ெ]ல இரணடு
[3.] மஞ்சாடியும மலைநாடடுசசெரமானையும் வாணஜ்ரிகளையும எறிநது ெ[கா]ணட
மாட்டில மூலாநதபணட[ா]ரத்தாா முதறதநத [ப]வழதது[க]கொ-
[4.] தத பவழம ஐம்பததெழிலை நிறை எழுகழஞசெ குனறியும ஆக நிை[ற]
ஆயிரததைம்பததொருகழஞசெ ஒனப[து மஞ்ச]ாடி[யுங]கு-
[5.] னறிககு விலை [கா]சு [இ]ரணடாயிரம |— [ந*] பணடாரத்துப்பொன் ெ[காடு
செ]ய்த திருபபடடிகை [ஒ]னறு தணடவாணிககுககால [மாறறுதத]ணணிய

Second section.

[1.] பொன ப[தி]ன கழஞ்செ முக[கா]லெ குன்றியும் அரககு நிறை ஒனப[தி]ன
[க]ழஞ்செ ஆறு மஞ்சாடியும பிஞசு நிறை முககாலெ இரணடு
[2.] மஞசாடியும [த]டவிககடடின பளிங்கு பதினைஞசிலை நிறை க[ழ]ஞசெ மூனறு
மஞ்சாடியும பொத்தி மூனறிை[ல்] நிறை நாலு ம-
[3] ஞ்சா[டி]யுஙகுன்றியும உடையாா ஸ்ரீராஜராஜதெவா ஸ்ரீவாஹ[வ]ஷ[ம]ாக அட்-
டிததிருவடித்தொழுத இரணடாந்தரததுககொதத
[4.] முதது வட்டமும அனுவட[ட]மும ஒப்புமுததுஙகுறுமுததும் நிமபொள[மு]ம
பயிட்டமும அமபுமுதுஙகறடுஞ்சபப-
[5.] த்[தியுஞச]க்கததும இரடடை[யு]ங[குளு]ாநத நிருஞசிவநத நீ[ரு]ம உடைய
[முத]து இரணடாயிரதது எழுபதது எழிை-

C. West wall.

First section.

[1.] ல நிறை ஐமபதது நாறகழஞ்சரையெ இரணடு மஞசா[டி]யும் செ[ர]ம[ானை]-
யும வாணஜ்ரிகளையும எறிநது கொணட மாடடில மூலாநதபணடாரததார்
முதறதநத பவழததுககொதத பவ[ழ]ம மு[ப]பதிலை நிறை
[2.] முககாலெ இர[ண்டு] மஞ்சாடியும ஆக நிறை எழு[பத]ெ[த]ழு[கழஞ]செ முக-
காலுககு விலை காசு நூறு ||— [ச*] பணடாரததுபபொன கொடு செயத
திருப்பட்டிகை [ஒன்று த]ண[ட]வாணிககுககால மாறறுததணணிய [பொ]ன
பதின் கழஞ-
[3.] செய முக்காலு[ம அர]ககு நிறை ஒனபதின கழஞசெ [எ]டடு [மஞசாடியு]ங-
[குன]றியு[ம] பிஞ்சு [நிை]ற முககாலெ இரணடு மஞசாடியுநதடவிககட்டின
பளிஙகு ப[தினை]ஞ[சிை]ல் நிறை கழஞசும பொததி மூ[ன]றிலை நிறை
[4.] மூனறு மஞ்சாடியும உடையாா ஸ்ரீராஜராஜதெவா ஸ்ரீ[வாஹவஷமாக] அட[டி]-
த்திரு[வ]டிததொழுத இரணடாநதாரதது முதலில கொத்த முதது வடடமும
அனுவட்டமும ஒபபுமுததுங்குறுமுததும நிமபொளமும பயி-
[5.] ட்டமும் அமபுமுதுஙகறடுமெ இரடடையுஞசபபததி[யு]ஞ[சககத]தும [குளு]ா[நத]
நீருஞசிவந்த நீரும உடைய முத்து [ஆயிர]ததைஞ[ஞூற]று நா[ற]பததொன-
[றி]ல நிறை நாறபதது முககழஞ்செ முககாலெ

Second section.

[1.] இர[ண்]டு மஞ்சா[டி]யும பணடாரததுபபவழததுககொத[த] பவழம இருபதது
நாலிலை நிறை க[ழஞ்சு]ம் ஆக [நி]றை அறுபததெழுக[ழ*]ஞ்செ குனறிக்கு
விலை காசு தொணணூறு ||— [ரு*] பணடாரததுபபொன கொடு செயத
திருபபட்டிகை ஒனறு தணடவா[ணி]க்கு[கா]ல மாற்று[த]தண[ணி]ய பொன
[பதின கழ]-[1]

[2] ஞ்சரையெ நாலு மஞசாடியும எட்டு மாவும அர[க]கு நிறை எணகழஞசரையெ
மூ[னறு மஞ]ச[ாடியு]நகுன்றியும பிஞ்சு நிறை முககா[லு]ந்தடவிக்கட்டி[ன
ப]ளிங்கு பதி[னை]ஞ்[சி]னு[ல நிறை முக]காலெ மூனறு மஞசாடியுங்கு[னறிபு]ம
பொத[தி மூ]னறிலை நிறை மூனறு மஞசாடியும [இர]-

[3] ணடு ம[ா]வும உடை[ய]ார ஸ்ரீராஜராஜதெ[வ]ர ஸ்ரீவாதவஹூமாக அட்டித[தி]-
ருவடிததொ[ழு]த இரணடாந்த[ரததுக]கொத[த முத]து வ[டட]மும அனுவட்-
டமு[ம] ஒப[புமுதது]நகுறுமுததும நிமபொ[ள]மு[ம பயிட்ட]மு[ம*] அமபுமு-
துங்கறடும இரட்டை-

[4.] யுஞ்சபபததியுஞ்சககததும குளூநத நிருஞ்சிவநத நிரும உடைய முத்து [ஆ]யிர-
ததைஞ்[ஞூறறுத]தொணணூறிலை நிறை நாறபததைஙகழஞ்[செ]ய இரணடு
மஞசாடி[யு]ங்குனறியும ப[ணட]ா[ரத]துபபவழத்துக-

[5] கொதத பவழம இருபதது நாலிலை [நி]றை முககாலெ [மூ]னறு மஞ்சாடியுங-
குனறியும [ஆக நிறை] அறுபததெழுகழஞ்செய [ஆ]று மஞச[ா]டி[க]கு விலை
[கா]சு தொ[ண]ணூறறு [ஐ]ஞ்சு ||— [சு*]

II. *Upper tier*

A. East wall.

First section.

[1.] பணடாரததுபபொன கொடு செயத திருபபட்டிகை ஒனறு தணடவாணிக்குக்கால்
மாறறுததணணிய பொன பதின கழஞ்ச[ரையெ ந]ாலு ம[ஞ]சாடியும அரககு
நிறை எணகழஞ்செ . முககாலெ இரணடு மஞசாடியும பிஞ்சு நிறை [மு]க-

[2.] காலெ மஞசாடியுங்குனறியுநதடவிககட்டின பளிங்கு பதினைஞ்சிலை நிறை கழஞ்-
செய இரணடு மஞசாடி[யும் பொததி] மூனறிலை நிறை இரணடு மஞ்சாடி-
யுங்குனறியும உடையார ஸ்ரீராஜராஜதெவர ஸ்ரீவ[ா]தவஹூ-

[3.] மாக அட்டிததிருவடிததொழுத இரணடாநதரததுககொத்த முத்து வட்டமும
அனுவட்டமும ஒபபுமுததுநகுறுமுத்தும நிமபொளமும ப[யிட]டமும அம்புமு-
துங்கறடும இரட்டையுஞ்சபபததியுஞ்சககததுங்குளூநத நீருஞ்சி-

[4] வநத [நீரு]ம உடைய முதது ஆயிரதது அறுநூற்று இருபததைஞ்சிலை நிறை
நாறபதது முககழஞ்செய மஞசாடியும பணடாரததுபபவழத்துக்கொதத பவழம
இருபதது நாலிலை [நி]றை கழஞ்சும ஆக நிறை அறுபத-

Second section.

[1] தைஙகழஞ்[சரை]யெ[ய] மூனறு மஞசாடிககு விலை காசு [தொ]ண்ணூறு ||—
[எ*] [ப]ண[டாரததுபபொன கொடு செயத] திருபபட்டிகை ஒனறு தணட-
வ[ாணி]க்கு[க்க]ால மாறறுததணணிய பொன பதின கழஞ்ச[ரையெ] நா[லு
மஞ]சாடியும அரககு நிறை [எ]ணகழஞ்செ முக்காலெ

[1] These five letters are torn away on the impression, they may be all right on the stone.

[2.] குன்றியும் பிளு[சு நிறை]ற முககா[லு]நதடவிககட்டின பளிஙகு ப[தி]னை[ளுசி]லை
நிறை]ற கழஞசெ குனறியும பொததி மூனறிலை நிறை[ற] இரண[டு ம]ஞ-
ச[ா]டியுங்குனறியும [உ]டையாா ஸ்ரீராஜராஜதெ[வா] ஸ்ரீ[வாஹ]வ-னஹமாக அட்-
டித[திருவடிததொ]ழுத இரண்டாந-

[3.] தாததுககொதத முதது வடடமும அனுவடடமும ஒ[பபு]முததுஙகுறு[முத]தும
பயிடடமும அமபுமுதுஙகறடும் இரட்டையுஞசபபததியுஞ[ச]ககத்துஙகுளுாநத நீரு-
ஞசிவநத நீரும உ[டை]ய முதது [ஆயிர] . . . . [ஞ]ல
நிறை

[4] காறப[த*]தொருகழஞ்சரையெ குனறியும பணடாரதது[பப]வழததுககொதத பவழம
இருபதது காலிலை நிறை கழஞ்சும ஆக நிறை அறுபதது மு[க]கழஞசெ
முககாலெ மூனறு மஞசாடிக[கு] விலை காசு [தொணணூறு ||—] [அ*]
[பணடா]ரததுபபொன கொடு

B. North wall.

[1] செய்த திருப்படடிகை ஒனறு தணடவாணிககுககால் மாறறுததண[ணிய] பொன
[ப]தின கழஞசெ முகக[ா]லெ[ல இரணடு] மஞசாடியு[ம] [அரககு நிறை
எண*]கழஞ்செ மு[கா]லெ இரணடு மஞசாடியுஙகுனறியும பிளுசு நிறை முக-
காலெ இரண்டு மஞ்சாடியுந[தட]விககட்டின ப[ளி]ஙகு பதி-

[2] னைஞசிலை நிறை கழஞசெ நாலு மஞ்சாடியுஙகுனறியும தெ[பாததி] மூனறிலை
நிறை இரண்டு மஞ்சாடி[யுங]குனறியும [உ][டையாா ஸ்ரீராஜராஜ*][தெ]வா
ஸ்ரீவாஹ[வ-]ஹமாக அடடித்திருவடிததொழுத இரணடாநதாததுககொதத முதது
வட்டமும் அனுவட்டமும் ஒபபுமுதது[ங]குறுமுத-

[3.] தும் நிமபொளமும பயி[ட]டமும அமபுமுதுஙகறடும இரட்டை[ட]யுஞசபபததியுஞச-
ககததுங்குளுாநத நீருஞசிவநத நீரும [உடைய முதது*] ஆயிரததைஞ்ஞூறறு
எணபத்தாறிலை நிறை காறபததொருகழஞசெ எழுமஞசாடியுஙகுனறியும செர-
மானையும் வாணஹ்ரீ-

[4] களையும் எறிநது கெ[ாண]ட மாட்டில [மூ]லாதபணடார[தத]ாா மு[த]ற[நத]
பவழத்துககொதத பவழம இருபதது நாலி[லை, நிறை] [அரைககழஞசெ*]ச
நாலு ம[ஞ்சா]டியும் ஆக நிறை அறுபதது நா[ற]கழ[ஞசு]ககு விலை காசு
தொ[ண]ணூறு ||— [கூ*] பணடாரததுபபொன கொடு செய-

C. West wall.

First section.

[1.] த திருபபட்[டிகை ஒன்று தணடவாணிககுக்க]ா[ல மாறறுத]தண[ணி]ய பொன்
பதி[ன கழஞசெ மு]ககாலெ மஞசாடியும அரககு நிறை எணகழஞசரை[ாயெ
குன]றி[யு]ம [பி]ளுசு நிறை முககாலுநதடவிககடடின பளி[ங]கு பதினைஞசிலை
நிறை முககாலெ இரணடு மஞசாடியுங-

[2] குனறியும தெ[பாததி மூனறிலை நிறை இ]ரண[டு மஞசாடி]யு[ம] மூனறு மா-
வும [உடையாா ஸ்ரீரா]ஜராஜதெவா [ஸ்ரீவ]ாஹவ-னஹமாக [அடடிததிருவடி]த-
தெ[ா]ழுத இரணடாநதாததுககொதத முதது வ[ட]டமு[ம] அனுவட்டமும ஒ-
[ப்பு]முததுஙகுறுமுததும நிமபொளமும்

[3.] பயிடடமும அ[மபுமுதுஙகற]டும இரட்டை[யு]ஞசபபத[தியுஞ்ச]ககததுங[குளுாநத
நீருஞ்சி]வநத நீரும உடைய முதது ஆயிர[த] [றறு] மு[பபத]து
நாலிலை நிறை காறபததொருகழ[ஞ]செ நாலு மஞசாடியும ஒருமா[வு]ம
பணடாரதுப்பவழததுககொ-

[4.] தத பவழம இரு[பதது நாலிரு]ல நிறை[ற] கழஞசும் [ஆ]க நிறை[ற அறுப]தது மூககழ[ஞ]செ கா[லெ நா]னகு மாவுககு [வி]லை க[ா]சு தொளளாய[று ||—] [ஸ்ரீ*] [பணடாரததுபபெ]ான கொடு செயத திருப்பட்டிகை [ஒ]னறு தணட-வாணிககுககால மாறறுததணணிய பொன பதின க-

Second section

[1] ழஞசெ மூகக[ா]லு[ம] அரககு நிறை ஒ[ன]பதி[ன] கழஞசரையும பிஞசு நிறை மூககாலெ இரணடு ம[ஞசாடியுநதட]விககடடி[ன] பளிஙகு பதி[னை]ஞசி[ல நிறை கழஞசெ இரணடு மஞ]சா[டி]யுஙகுனறியும பொதது மூனறிலு நிறை

[2] இரணடு மஞசாடி[யுங]கு[ன]றியும உடை[யா]ா [ஸ்ரீ]ராஜராஜதெவா ஸ்ரீபாத-பஷமாக அடடிததிருவடி[ததொழு]த [இரணடாங]கரததுககொத்த முதது வட்-டமும அ[னுவ]டடமும ஒ[பபு]முததுங[குறுமுதது]ம நிமபொளமும [ப]பிட-டமும அமபுமு-

[3.] துஙகறடும இரட்டை[ட]யுஞசபபததியுஞசககததுஙகுளுாநத நீருஞ்சிவநத நீரும [உடை-ய] முதது [ஆயிரதது] ஐஞ[ஞா]றறு அறுபத்தாறினுல நிறை[ற] நாறபதின கழஞசெ மூக[காலெ] இரணடு மஞசா[டி]யும செரமானை யு-

[4.] ம வ[ாணூ]ர்]களையும எறி[ந]து கொணட மாடடில் [மூ]லாதுபணடாரததாா முதறதந[த] பவழத்துககொதத [பவ]ழம இருபதது [ந]ாலினுல நிறை மூககா-லெ நாலு மஞ்சாடியும ஆக நிறை அறுபத்து நாறகழஞ[செ மூ]னறு மஞ-சாடிககு விலை காசு தொளளாயிறு ||— [ஸ்ரீக*]

TRANSLATION.

1. Hail! Prosperity! [The sacred ornaments] of jewels of the first quality, made (*partly*) of [gold] and jewels [of the first quality, which had accumulated] in the treasury [of the lord of the Śrî-Râjarâjêśvara (*temple*)],—excluding those which [were exhibited (*to the public*?) at the treasury of the lord of the Śrî-Râjar]âjêśvara (*temple*),—and (*partly*) of jewels, which the lord Śrî-Râjarâjadêva had been pleased to give (*to the temple*) [until the twenty-ninth year (*of the reign*) of] Kô-Râjakêsarivarman, *alias* [Śrî-Râjarâja-dêva], who,—while (*his*) heart rejoiced, that, like the goddess of fortune, the goddess of the great earth had become his wife,—in his life of growing strength, during which, having been pleased to destroy the ships (*at*) Kândalûr-Śâlai,[1] he conquered by his army, which was victorious in great battles, Vêngai-nâdu, Ganga-pâdi, Tadigai-pâdi, Nulamba-pâdi, Kudamalai-nâdu, [Kollam, Kalingam], Îra-mandalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions, and the seven and a half *lakshas* of Iratta-pâdi,—deprived the Śeriyas of their splendour, while (*he*) was resplendent (*to such a degree*) that (*he*) was worthy to be worshipped everywhere,—[were weighed by the jewel weight called (*after*) Dakshina-Mêru-Vitankan, exclusive of the threads and of the frames, (*but*) inclusive of the lac and of the *piñju*, and were engraved on stone] (*as follows*):—

[1] That this is the correct translation of the ambiguous words காந்தளூர்சசாலை கலமறுததருளி, may be concluded from two inscriptions of the Chôla king Kô-Râjakêsarivarman, *alias* Râjâdhirâjadêva, at Velûr and Tiruppangili, which read — சேரலன வெலைகெழு காந்தளூர்சாலை கலமறுப்பித்து, "(*he*) caused to be destroyed the ships (*of*) Śêralan (*i e*, the Chêra king) (*at*) Kândalûr-Śâlai, which is situated on the sea" Accordingly, Kândalûr-Śâlai appears to be a place on the Malabar coast In the *Kalingattu-Parani* (xi 71) the shorter form Śâlai is used for it

2 One diadem (*vîra-patta*),[1] made [for the lord of the] Śrî-Râjarâ[jêśvara (*temple*)] (*and containing*) three hundred and forty-three *ka*[*rañju* and] . . . . of gold, which was a quarter inferior in fineness to the (*gold standard called*) *dandavâni*. . . . . . [crystals, which were fastened (*on it*), weighed . . . . . seven *kara*]*ñju* and [(*one*) *mañjâdi*]. [Three *potti*] weighed (*one*) *ma*[*ñjâdi*] Ten [diamond crystals] weighed (*one*) *mañjâdi* and (*one*) *kunri* The lac in (*it*) and the bands (*bandha*) weighed two hundred and seventy-six [*karañju* and a half, and] three *mañjâdi*. [The *piñju* weighed . . . . . *karañ*]*ju* and three quarters, four *mañjâdi* and (*one*) *kunri* Sixty-four corals, which were strung on it (*and taken*) from the corals, for which the treasurers [of the chief jewels] supplied the funds [from the gold], which the lord Śrî-Râjarâjadêva [had seized after conquering] the Chêra king and the Pândyas, weighed seven *karañju*, eight *mañjâdi* and (*one*) *kunri* [Thirteen] thousand three hundred and [twenty]-eight [pearls], (*which were taken from*) the pearls of [the second quality], which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, (*pearls*) of brilliant water and of red water, weighed five hundred and forty-seven *karañju*. Altogether, (*the diadem*) weighed one thousand one hundred and ninety-seven *karañju*, seven *mañjâdi* and (*one*) *kunri*, and was worth . . . . *kâśu*.

3. One . . . . . sacred girdle,[2] made for the lord (*and containing*) eight hundred and three *karañju*, nine *mañjâdi* and (*one*) *kunri* of gold, which was a quarter inferior in fineness to the *dandavâni*. [Thirty] . . . . . crystals, which were fastened (*on it*), [weighed three *ka*]*rañju* and nine *mañjâdi*. The *piñju* weighed (*one*) *karañju* and a half, three *mañjâdi* and (*one*) *kunri*. Five thousand six hundred and eleven pearls, which were strung on it (*and taken from*) the pearls, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, pearls of brilliant water and of red water, weighed two hundred and thirty-five *karañju* and three quarters, and two *mañjâdi*. Fifty-seven corals, which were strung (*on it and taken*) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (*the king*) had seized after conquering the Chêra king and the Pândyas in Malainâdu, weighed seven *karañju* and (*one*) *kunri*. Altogether, (*the girdle*) weighed one thousand and fifty-one *karañju*, nine *mañjâdi* and (*one*) *kunri*, and was worth two thousand *kâśu*

4. One sacred girdle, made of gold which had been taken from the treasury, (*and containing*) ten *karañju* and three quarters, and (*one*) *kunri* of gold, which was a quarter inferior in fineness to the *dandavâni*. The lac weighed nine *karañju* and six *mañjâdi*. The *piñju* weighed three quarters (*of a karañju*) and two *mañjâdi*. Fifteen crystals, which were fastened (*on it*), weighed (*one*) *karañju* and three *mañjâdi*. Three *potti* weighed four *mañjâdi* and (*one*) *kunri*. Two thousand and seventy-seven pearls, which were strung (*on it and taken from the pearls*) of the second quality, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*), round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, *śappatti*, *śakkattu*, twin pearls, pearls of brilliant water and of red water,

[1] In No 8, paragraph 25, this ornament forms part of a crown (*makuta*)

[2] On the original stone are traces of the word தானை before திருப்பட்டிகை Compare தானைத்தாக்கம in No. 51, paragraph 26.

weighed fifty-four *karañju* and a half, and two *mañjâdi*. Thirty corals, which were strung (*on it and taken*) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (*the king*) had seized after conquering the Chêra king and the Pândyas, weighed three quarters (*of a karañju*) and two *mañjâdi*. Altogether, (*the girdle*) weighed seventy-seven *karañju* and three quarters, and was worth one hundred *kâśu*.

5. One sacred girdle, made of gold which had been taken from the treasury, (*and containing*) ten *karañju* and three quarters of gold, which was a quarter inferior in fineness to the *dandavâni*. The lac weighed nine *karañju*, eight *mañjâdi* and (*one*) *kunri*. The *piñju* weighed three quarters (*of a karañju*) and two *mañjâdi*. Fifteen crystals, which were fastened (*on it*), weighed (*one*) *karañju*. Three *potti* weighed three *mañjâdi*. [One thousand] five hundred and forty-one pearls, which were strung (*on it and taken*) from the pearls of the second quality, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, pearls of brilliant water and of red water, weighed forty-three *karañju* and three quarters, and two *mañjâdi*. Twenty-four corals, which were strung (*on it and taken*) from the corals in the treasury, weighed (*one*) *karañju*. Altogether, (*the girdle*) weighed sixty-seven *karañju* and (*one*) *kunri*, and was worth ninety *kâśu*.

6. One sacred girdle, made of gold which had been taken from the treasury, (*and containing*) [ten *kara*]*ñju* and a half, four *mañjâdi* and eight tenths of gold, which was a quarter inferior in fineness to the *dandavâni*. The lac weighed eight *karañju* and a half, three *mañjâdi* and (*one*) *kunri*. The *piñju* weighed three quarters (*of a karañju*). Fifteen crystals, which were fastened (*on it*), [weighed three] quarters (*of a karañju*), three *mañjâdi* and (*one*) *kunri*. Three *potti* weighed three *mañjâdi* and two tenths. One thousand five hundred and ninety pearls, which were strung (*on it and taken from the pearls*) of the second quality, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, pearls of brilliant water and of red water, weighed forty-five *karañju*, two *mañjâdi* and (*one*) *kunri*. Twenty-four corals, which were strung (*on it and taken*) from the corals in the treasury, weighed three quarters (*of a karañju*), three *mañjâdi* and (*one*) *kunri*. Altogether, (*the girdle*) weighed sixty-seven *karañju* and six *mañjâdi*, and was worth ninety-five *kâśu*.

7. One sacred girdle, made of gold which had been taken from the treasury, (*and containing*) ten *karañju* and a half, and four *mañjâdi* of gold, which was a quarter inferior in fineness to the *dandavâni*. The lac weighed eight *karañju* and three quarters, and two *mañjâdi*. The *piñju* weighed three quarters (*of a karañju*), (*one*) *mañjâdi* and (*one*) *kunri* Fifteen crystals, which were fastened (*on it*), weighed (*one*) *karañju* and two *mañjâdi*. Three [*potti*] weighed two *mañjâdi* and (*one*) *kunri*. One thousand six hundred and twenty-five pearls, which were strung (*on it and taken from the pearls*) of the second quality, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, pearls of brilliant water and of red water, weighed forty-three *karañju* and (*one*) *mañjâdi*. Twenty-four corals, which were strung (*on it and taken*) from the corals in the treasury, weighed (*one*) *karañju*. Altogether, (*the girdle*) weighed sixty-five *karañju* and a half, and three *mañjâdi*, and was worth ninety *kâśu*.

8. One sacred girdle, [made of gold which had been taken from the treasury], (*and containing*) ten *karañju* and a half, and four *mañjâdi* of gold, which was a quarter inferior in fineness to the *dandavâni*. The lac weighed eight *karañju* and three quarters, and (*one*) *kunri*. The *piñju* weighed three quarters (*of a karañju*). Fifteen crystals, which were fastened (*on it*), weighed (*one*) *karañju* and (*one*) *kunri*. Three *potti* weighed two *mañjâdi* and (*one*) *kunri* [One thousand] . . . . pearls, which were strung (*on it and taken from the pearls*) of the second quality, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, pearls of brilliant water and of red water, weighed forty-one *karañju* and a half, and (*one*) *kunri*. Twenty-four corals, which were strung (*on it and taken*) from the corals in the treasury, weighed (*one*) *karañju*. Altogether, (*the girdle*) weighed sixty-three *karañju* and three quarters, and three *mañjâdi*, and was worth [ninety] *kâśu*.

9. One sacred girdle, made of gold which had been taken from the treasury, (*and containing*) ten *karañju* and three quarters, and [two] *mañjâdi* of gold, which was a quarter inferior in fineness to the *dandavâni*. [The lac weighed eight] *karañju* and three quarters, two *mañjâdi* and (*one*) *kunri*. The *piñju* weighed three quarters (*of a karañju*) and two *mañjâdi*. Fifteen crystals, which were fastened (*on it*), weighed (*one*) *karañju*, four *mañjâdi* and (*one*) *kunri*. Three *potti* weighed two *mañjâdi* and (*one*) *kunri*. One thousand five hundred and eighty-six pearls, which were strung (*on it and taken from the pearls*) of the second quality, which [the lord Śrî-Râjarâja]dêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, [pearls of] brilliant water and of red water, weighed forty-one *karañju*, seven *mañjâdi* and (*one*) *kunri*. Twenty-four corals, which were strung (*on it and taken*) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (*the king*) had seized after conquering the Chêra king and the Pândyas, [weighed half a *karañ*]*ju* and four *mañjâdi* Altogether, (*the girdle*) weighed sixty-four *karañju*, and was worth ninety *kâśu*.

10. One sacred girdle, made of gold which had been taken from the treasury, (*and containing*) ten *karañju* and three quarters, and (*one*) *mañjâdi* of gold, which was a quarter inferior in fineness to the *dandavâni* The lac weighed eight *karañju* and a half, and (*one*) *kunri*. The *piñju* weighed three quarters (*of a karañju*). Fifteen crystals, which were fastened (*on it*), weighed three quarters (*of a karañju*), two *mañjâdi* and (*one*) *kunri*. [Three *potti* weighed] two *mañjâdi* and three tenths. One thousand . . . . . hundred and thirty-four pearls, which were strung (*on it and taken from the pearls*) of the second quality, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, pearls of brilliant water and of red water, weighed forty-one *karañju*, four *mañjâdi* and one tenth. Twenty-[four] corals, which were strung (*on it and taken*) from the corals in the treasury, weighed (*one*) *karañju*. Altogether, (*the girdle*) weighed [sixty]-three *karañju* and a quarter, and four tenths (*of a mañjâdi*), and was worth ninety *kâśu*.

11. One sacred girdle, made of gold which had been taken [from the treasury], (*and containing*) ten *karañju* and three quarters of gold, which was a quarter inferior in fineness to the *dandavâni*. The lac weighed nine *karañju* and a half. The *piñju* weighed three quarters

(*of a karañju*) and two *mañjâdi*. Fifteen crystals, which were fastened (*on it*), [weighed (*one*) *karañju*, two *mañ*]*jâdi* and (*one*) *kunri*. Three *potti* weighed two *mañjâdi* and (*one*) *kunri*. [One thousand] five hundred and sixty-six pearls, which were strung (*on it and taken from the pearls*) of the [second] quality, which the lord Śrî-Râjarâjadêva had poured out as flowers at the sacred feet and with which he had worshipped the feet of the god, (*viz.*) round pearls, roundish pearls, polished pearls, small pearls, *nimbolam*, *payittam*, *ambumudu*, crude pearls, twin pearls, *śappatti*, *śakkattu*, pearls of brilliant water and of red water, weighed forty *karañju* and three quarters, and two *mañjâdi*. Twenty-four corals, which were strung (*on it and taken*) from the corals, for which the treasurers of the chief jewels supplied the funds from the gold, which (*the king*) had seized after conquering the Chêra king and the Pândyas, weighed three quarters (*of a karañju*) and four *mañjâdi*. Altogether, (*the girdle*) weighed sixty-four *karañju* and three *mañjâdi*, and was worth ninety *kâśu*.

No. 60. On the south wall of the Chandesvara shrine.

This inscription records that, before the 2nd year of the reign of Râjêndra-Chôladêva, four water-pots of gilt copper were presented to the temple of Chandêśvara. The donor was a temple manager, whose name occurs in several other inscriptions of Râjarâja and Râjêndra-Chôla (Nos. 26, 38, 40, 41 and 43).

Text.

[1.] [ஸ்வ]ஸ்தி [ஸ்ரீ:] [||*] [உடையா]ர ஸ்ரீ-
[2.] [ரா]ஜராஜீ[ஸ்வரமுடை]ட[ய]ர-
[3.] [ரக]கு ஸ்ரீகார்ய[்]ஞசெய[கின]ற பொயகை-
[4.] [ந]ாடு [கிழ]வன [ஆதி]ததன ஸூர்ய[்]ஞன
[5.] தெனனவன மூவெநதவெளான உ-
[6.] டையார [ஸ்ரீ]ர[ா]ஜெ[ந்த்ர]சொழதெவாககு ய[ா]-
[7.] [ண]டு இ[ரண]டா[வது வ]ரை [ச]ண்டெஸ்வரர் கொ[யி]-
[8.] [லி]ல வை[வ]தத [செ]மபின [மெ]ல பொன் க[டுக]கி[ன]
[9.] குடம [ஆ]டவலலான எனனுஙகலலால [நி]-
[10.] றை எ[டுதது]கக[லவில] வெட்டின ||— [க*] ச[ண்டெஸ்வ]-
[11.] ரர் [கொயி]லில [வை]வ[தத] செமபின மெல பொ-
[12.] [ன] க[டுககி]ன குடம [ஒ]னறில கடுககின பொன
[13.] ஐஙகழ[ஞ]சரை[யெ] இரணடு மஞசாடி உட்ப-
[14.] ட நிறை மு[னனூ]றறுதொணணூறறெழு[கழஞசு] [உ*]
[15.] செ[ப]புககு[டம] ஒனறில கடுககின பொன அ-
[16.] றுகழஞசெ இரணடு மஞ்சாடி உடபட நிை[ற]
[17.] நானூறறொருகழஞசு ||— [ங*] செபபுக்குடம ஒன-
[18.] றில கடுககின பொன ஐஙகழஞசெ முககால உட-
[19.] [பட நிை]ற நானூறறைஙகழஞசு ||— [ச*] செம்பின் மெ-
[20.] [ல பொ]ன கடுககின குடம ஒனறில கடுககின பெ[ா]-
[21.] ன [ஐ]ஙகழஞசெ முககாலெ இரணடு மஞ்சாடியுங்கு-
[22.] னறி உடபட நிறை முன்னூறறெணபததைஙகழஞசு ||— [ரு*]

Translation.

1. Hail! Prosperity! The water-pots (*kuta*) of copper covered[1] with gold,—which had been placed in the temple (*kôyil*) of Chandêśvara until the second year (*of the reign*) of

[1] கடுககின must have the same meaning as சருககின in No. 1, paragraph 18, and No 43, paragraphs 5 and 21.

the lord Śrî-Râjêndra-Śôradêva by Âdittaṉ Sûryaṉ, *alias* Teṉṉavaṉ Mûvênda-Vêlâṉ, a headman (*of*) Poygai-nâdu, who carried on the management of the temple of the lord Śrî-Râjarâjêśvara,—were weighed by the stone called (*after*) Âdavallâṉ, and engraved on stone (*as follows*) —

2. One water-pot of copper covered with gold, which had been placed in the temple of Chandêśvara, weighed three hundred and ninety-seven *karañju*,—including five *karañju* and a half, and two *mañjâdi* of gold which was laid over (*it*).

3. One copper water-pot weighed four hundred and one *karañju*,—including six *karañju* and two *mañjâdi* of gold which was laid over (*it*).

4. One copper water-pot weighed four hundred and five *karañju*,—including five *karañju* and three quarters of gold which was laid over (*it*).

5. One water-pot of copper which was covered with gold, weighed three hundred and eighty-five *karañju*,—including five *karañju* and three quarters, two *mañjâdi* and (*one*) *kuṉṟi* of gold which was laid over (*it*).

No. 61. On the west wall of the Brihannayaki shrine.

This and the next inscription (No. 62) are engraved on the west wall of a shrine, which is situated on the north side of the large Nandi.[1] No 61 is dated on the 334th day of the 2nd year of the reign of a king, who styles himself Tribhuvanachakravartin Kônêrinmai-kondâṉ. As I have shown in the introduction to No. 21 (page 110), this is not a proper name, but a title which is applied to various kings. The inscription records, that the king had built the shrine on which it is engraved, and which was called Ulagu-murudum-udaiya-Nâchchiyâr, *i e.*, "the goddess who owns the whole world," within the Râjarâjêśvara temple at Tañjâvûr, and that he presented to that shrine eleven *vêli* of land in the village of Kottagarkkudi, *alias* Ulag-ânda-nâyaki-nallûr. The second name, which means "the good village of the goddess who rules the world," was evidently bestowed on the village with reference to the goddess, to whose shrine it was given. The four boundaries of the land which had been granted, were to be marked with stones, on which a trident, the emblem of Śiva, was engraved[2] (paragraph 6).

Text.

[1] ஸ்வஸ்தி ஸ்ரீ [||*] கொட்டகாககுடியா[ன*] உலகாணடநாயகிநலலூாககு எழுதின திருமுகபபடி [க*]

[2] திரிபுவனசக்கரவத்தி[-] கொனெரினமைகொணடான தஞ்சாவூா உடையாா ஸ்ரீஇ-ராஜராஜீஸ்வர-

[3.] முடையாா கொயிிலத்தானதத[ா*]ாககு [உ*] இககொயிில நாம் எழுநதருளு-விதத உலகுமுழுதும-

[4] முடையநாசசியாாககு அமுதுபடி உளளி[ட்டு*] வெணடும்அ[வ*]யிறறுககு [3] அரு-மொழு(தெ)தெ[வ]-

[5.] வளநாட்டு மெலகூறு விடையபுரப[ப]றறிலெ கொட்டகாககுடியிலெ பதின ஒரு-வெலி நில-

[6] ம் இறையிலியாக இரணடாவது வைகா[சி] மாதம் முதல குடுத்தொம [௩*] இந்நிலம் பதின ஒருவெ-

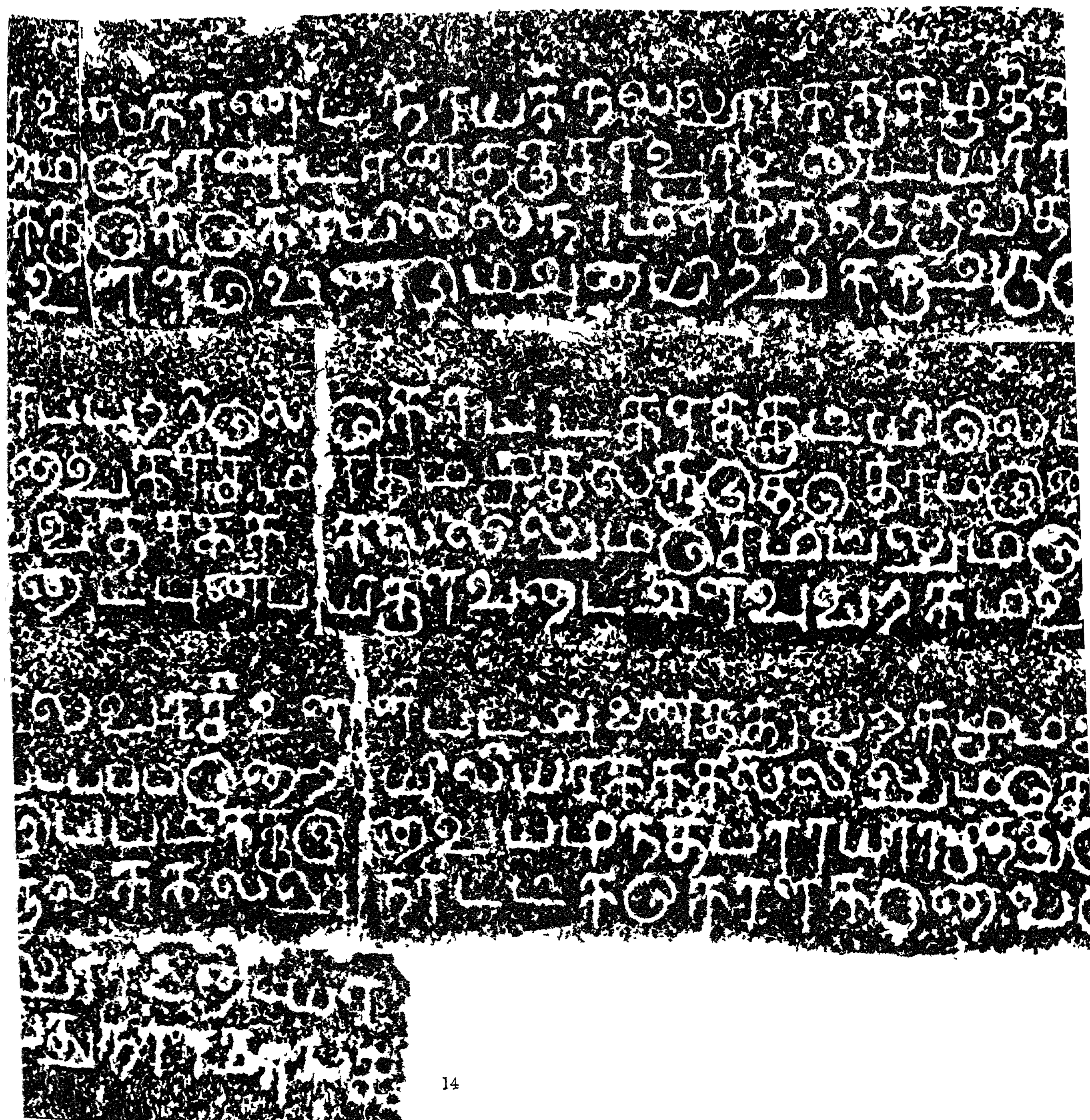
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[1] See Plate vi, page 121

[2] According to No. 59 of Vol I, two of the boundaries of a village which had been granted to the Vishṇu temple at Poygai, were marked by stones, on which a discus (*âri*) the emblem of Vishnu, was engraved

[3] Read அருமொழி.

B Hultzsch



14

Scale one fourth.



[7] வலியம[1] சந்திரா தித்தவறசெல்லுவதாககல்லிலும செம்பிலும வெட்டிககொளக [ச*]
[8.] இனநிலத்தக[கு] காதாடமை[2] மரவடை புனபயி[ர*] குளவடை [அ]ளவுவறகம உறைநா[ழி] வெட்டி-
[9] மெறபபாடிகாவல அரைககாலவாசி உளளிட்ட அனைதது வறகமும உட்பட்டதும்
[10.] இவவூா நததததில ஒபாதியும் [உ]டபபப[3] இறையிலியாககல்லிலும செமபிலும வெ-
[11.] ட்டிககொள[ள]சசொனனெோம[4] [ந*] இபபடிககு இவை பழநதிபராயா எழுதது [5] இனனலதது-
[12] ககு நானகெல்லையும திருசசூலககலலு நாட்டிககொளக இவை கொடுமலூா உ-
[13] டையான எழுதது இவை கயலூா உடையா-
[14] ன எழுதது யாண்டு இரண்டாவது நாள நாநூமுச [சு*]

TRANSLATION.

1. Hail! Prosperity! (*The following are*) the contents of an order, which was written concerning (*the village of*) Kottagarkkudi, *alias* Ulagândanâyaki-nallûr.

2. Tribhuvanachakravartin Kônêrinmai-kondân (*addresses the following order*) to the authorities (*tânattâr*) of the temple (*kôyil*) of the lord Śrî-Râjarâjêśvara (*at*) Tañjâvûr —

3. "From the month of *Vaigâśi* in the second (*year of our reign*), we have given as tax-free land eleven *vêli* in (*the village of*) Kottagarkkudi in Vidaiyapura-parru, (*which forms*) the western portion (*mêl-kûru*) of Arumoridêva-valanâdu, for (*providing*) raw rice (*amudu-padi*)[6] and other requirements to (*the image of*) Ulagu-murudum-udaiya-Nâchchiyâr, which we have set up in this temple.

4. "Let it be engraved on stone and copper, that these eleven *vêli* of land shall remain (*the property of that image*) as long as the moon and the sun endure!

5. "We have ordered it to be engraved on stone and copper, that this land shall be free from taxes, including the tax in money (*kâśu-kadamai*), (*the taxes on*) trees (*maravadai*), dry crops (*pun-payir*) and tanks (*kulavadai*),[7] the tax on measures (*alavu-varga*),[8] *urai-nâri*, (*the share of*) the village-watchman (*who is placed*) over the *Vettis*, the eighth share (*araikkâl-vâśi*)[9] and all other taxes (*varga*), and including the dues[10] (*obtaining*) within the site (*nattam*) of this village."

6. This is the signature of Parandîparâyar. "Let stones (*marked*) with the sacred trident (*tiru-śûla*) be set up at the four boundaries of this land!" This is the signature of the headman (*udaiyân*) of Kodumalûr. This is the signature of the headman of Kayalûr. On the 334th day of the second year (*of the king's reign*).

No. 62. ON THE WEST WALL OF THE BRIHANNAYAKI SHRINE.

This modern inscription appears to record, that a certain Mallappa-Nâyakkar ordered the inhabitants of the village of Puliyûr to build the *mandapa* which adjoins the Brihan-

[1] Read வெலியும
[2] Read காசுகடமை
[3] Read உடபட
[4] The second ள of கொளள is corrected from ச.
[5] Read இநநில
[6] See Vol I, p 82, note 5.
[7] மரவடை (which is a more probable reading than மாவடை) and குளவடை occur in line 9, and புனபயிர் in line 8, of the second tier of No 22
[8] This term is perhaps synonymous with அளககுங்காணம in line 9 of the second tier of No 22 On page 114, this word was transcribed by அளககுஙகரணம் which I now consider less probable
[9] This term occurs in line 11, and the two preceding ones in line 8 f of the second tier of No 22
[10] ஒபாதி is a corruption of *upâdhi*, which occurs in line 8 of No 23, see also the Index to Vol. I, *s v.*

nâyakî shrine, and which was called "the *mandapa* of Mûrti-Amman," and that he rewarded their services by assigning to them the remnants of the offerings to the goddess for "as long as the moon and the sun endure" The name which is applied to the god of the Tanjore temple in this inscription, Periya-Udaiya-nâyanâr, "the great lord," is evidently the Tamil prototype of the present designation Brihad-Îśvara.

Text.

[1] தஞசாவூா பெரியஉடையநாயனா கொயில மலலபபநாயககா மணடபம

[2] மூறததிஅம்மன மணடபம புலியூராா த[ன]மமாக [க]லலு வருகை[யி]-

[3.] லும அவாக[ள] பணணிற[1] ஊழியததிலும சன[ன]தியில ஒடுக்கு[ம] பிற-

[4] [ச]ாதம கட்டளையிடடபடியாலெ சநதிரா[தி]ததவை[ா]யும நடககவும [||*]

Translation.

As the stones (*for*) the *mandapa* of Mûrti-Amman,—a *mandapa* (*which*) Mallappa-Nâyakkar (*had built in*) the temple (*of*) Periya-Udaiya-nâyanâr (*at*) Tañjâvûr,—were supplied gratis (*by*) the inhabitants of Puliyûr, and as these people did work (*gratis*), it was ordered that the remnants of the offerings (*prasâda*) before the shrine should be given (*to them*). Accordingly, let (*these gifts*) continue as long as the moon and the sun endure!

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[1] Read பணணின.